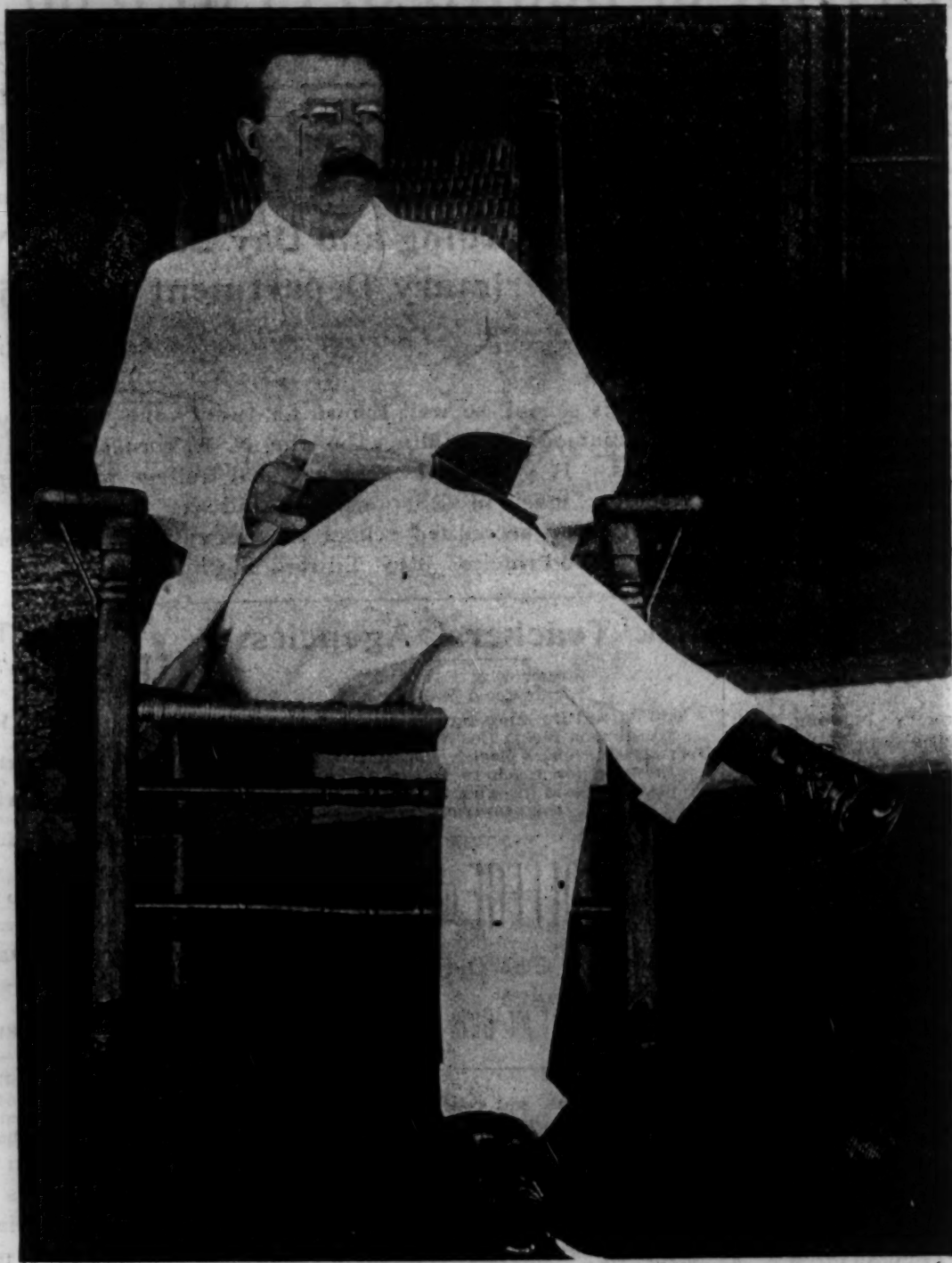


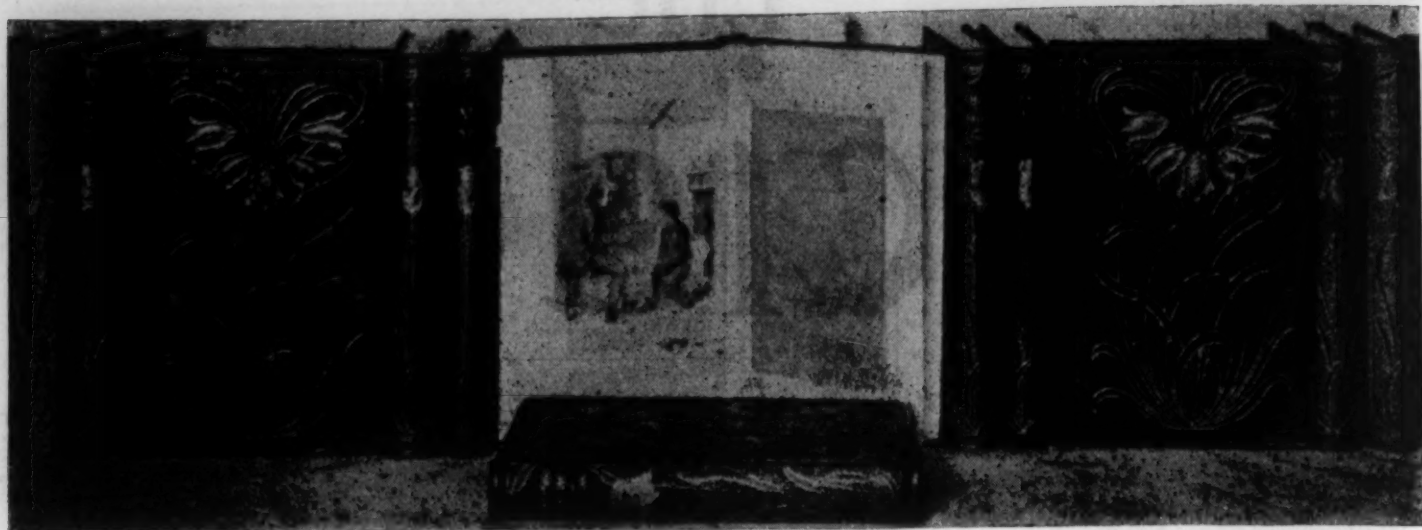
# The Occident

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# The Occident

REV. THEO. F. BURNHAM, M. A.,  
Editor.

REV. E. WOODWARD BROWN,  
Associate Editor.

JOHN M. FORSYTH,  
Lessee and Business Manager.

## Our Point of View.

BY THE EDITOR.

**Stings.**

There is some good use for the stings of wasps, we presume, but why human beings should feel it necessary to develop such members we do not know. Yet some people can hardly open their lips but a frontal stinger goes out to pierce some gentle spirit. Grace can remove such stings, just as we reduce an elongated palate.

**Always Christians.**

Sometimes we hear complaints that Christians in this section are so lax, worldly, and wanting in stability as to make Christian work difficult. There is another point of view. We find people here very much like the little girl who, when good, "was very, very good," and when bad, was "horrid." Half-baked Christians cannot stand the conditions of this environment. There are eager, earnest souls here deeply consecrated to the Master.

**A Time to Say No.**

If some mothers in San Francisco could have seen their sons, who came up last Sunday on the steamer *San Rafael*, as they paraded the streets of a certain navy-yard town, they would never consent to such an excursion again. Boys in their teens were beastly drunk, howling like maniacs, and cutting figures eight in their vain endeavor to walk straight to the boat.

**The Ally of Art.**

Look at your *Harper's Weekly* for 1861-65. Interesting as are the "wood-cuts," how infinite almost is the transition to the "half-tones" there seen to-day! What new interest is found in the printed page, when modern art does its best. But when a pseud-art puts on its "rags and tatters" and masquerades before us in the "*journal jaune*," our moral and our literary parts are "sickl'd

o'er with a pale cast of thought" of the same jaundiced hue.

**Not Guns Enough.**

We once asked why a certain gunboat did not receive a salute from the naval authorities on Mare Island, who have abundance of cannon pointed toward the study window near which we now write. "She don't carry guns enough to be saluted," was the answer given. There is a principle involved here. There are too many salutes fired by and for small craft. Too much noise made over little things. Newspapers (even religious ones) give too much palaver often, and too little pabulum. THE OCCIDENT will try to reach a high ideal, but, like sanctification, it is a work, not an act.

**The Occidental.**

The return from Synod gave us opportunity to visit our new college building at Los Angeles. The structure is imposing in appearance, charmingly located and a monument of faith and good works. The class-room exercises were quite satisfactory, as revealing thorough, conscientious work and a body of bright young men and women. There is no good reason why an ample supply of consecrated wealth should not crown and complete this worthy endeavor in Christian education.

**Los Angeles High School.**

Among other institutions visited by the editor was the one here named. The invitation came from Prof. J. M. McPherron, who conducts the department of mathematics with the rare skill and success which only comes from natural gifts exercised through long experience. In the algebra class the constant endeavor was made to lead the pupil to think for himself, a fundamental principle in sound pedagogy. There was a room full of eager pupils making good progress in Latin, a smaller class studying Greek, where Miss Wooster, an enthusiast in her department, was



teaching with a clearness, exactness and enthusiasm which made us to regard her pupils as especially favored. Twelve hundred pupils are gathered in this busy institution, which is up-to-date and conducted by a wise principal in company with a large force of superior instructors.

**Medicine for  
the Sick Man.**

We do not mean the physically ill, but the man who rides on his white horse to the house of *Allah* every Friday to say his prayers. The Sultan says *non mea culpa*, when our minister tells him to pay for the colleges and mission premises which were burned and looted by soldiers wearing the uniform of the Turkish empire. The source of the violence gives a special status to the crime. Our warships had better be put into first-class order, so that a moral impression may be made on the unspeakable Turk through a naval demonstration, which shall secure the funds needed for restoring property wantonly destroyed.

**Life's  
Contrasts.**

How varied are the species which bloom on mountain side and plain! The fauna are almost as numerous as the flora. How many are the occupations of men! In yonder navy yard I hear the riveters pounding, the holders-on doing their part, while over seventeen hundred men are intent in some form of industry looking towards a completed man-of-war. On my left in this city (of Vallejo) the blacksmith is hammering upon his anvil some object for use in the arts of peace. School children's feet are pattering upon the steps leading to the street below, and on that street in stately procession goes the Commandery of Knights Templar, taking a companion's body to its rest. The naval band discourse sweet yet solemn music, and all reverently step in unison. It was a shallow remark, "Let us have a good time here, for we shall be a long time dead." To be a long time dead for the Christian means a long time (eternity) in the ineffable glory.

**Room for a  
New Trust.**

A view of the mass of expensive banners, and the infinite number of advertising cards used in the present campaign, makes some of us to think of the vast expense involved. How are the candidates to recoup themselves for this outlay? They are not usually in politics for fun or for their health. The nut-flavored pleasantries about the little boy,

who, on cold nights, used to place a written prayer on his bedpost, and exclaim as he jumped into bed, where a hot bottle toasted his feet, "*Them's my sentiments. Amen!*" may hint at a remedy of the evil here noticed. Likewise the custom of the busy man, who, on leaving home in the morning, was wont to shout to his wife, "Just consider yourself osculated." Why cannot the whole series of candidates form a combine, to furnish a mythical quatum of advertising? We have registered practitioners in medicine, etc. Let there be a big public hall where each candidate shall have his photograph and a brief statement of his candidacy. Then in two papers "of opposite politics," let a simple "ad" appear, with the added intimation: "*Reg. ad. in comb.*," which, with the unlearned will look like Latin, such as they throw out in political speeches in Kentucky, while the upper crust clearly see therein "*Regularly advertised in the combine.*" Money will be saved, the streets look better, the public will be safer, and the millennium nearer.

**Politics as War.**

The analogy between a political campaign and a military campaign is one more than apparent. Some chief functions of each are similar. The recurrent foreign wars, in the older monarchic days, were the chief stimuli to the patriotism of the people. This function our modern civic conflicts render, to a considerable degree. A residuum of quickened national feeling remains after the froth of a political campaign is blown off. Moreover, these campaigns serve, as wars do, to give distinction to leaders, to incite to loyal devotion to a cause and its champions, to divert men from their petty personal interests to larger ones. So far, the analogy is one of good import. But shall we carry the analogy into the ethics of the conduct of the two sorts of campaigns? In actual war duplicity, intrigue, menace and the taking advantage of any weakness of a foe is deemed wholly right. Shall we therefore concede to Mr. Ingalls and his kind that these methods are justifiable in the conflict of parties? Shall we concede that the Golden Rule and the Ten Commandments have as little place in one as in the other? —*Rev. Wm. H. McDougal.*

During his visit to Chicago, President McKinley received the degree of Doctor of Laws from Chicago University.



## Editorial.

### The Therapeutic Art.

As in every other learned profession, so in that of the healing art, there is just now a period of transition. Theories long held tenaciously are giving way before the light of facts scientifically demonstrated. The notion that we have specifics which will infallibly remove diseases has long held sway. Three schools have worked along this line. Those who asserted that what produces a disease in a well man will cure him when he has the designated malady, are finding by experience that this principle of Hahnemann will not admit of universal application. The so-called regulars, or allopaths, have followed the theory that some other thing would heal the victim of disease, and so various specifics have been tried with variable success. The eclectic has taken from both schools with both the right hand and left. One of the best doctors we ever knew when asked of his "pathy" naively replied, "I am allopath, homeopath, and old woman, too." To-day the microscope in the laboratory of the expert has shown us that medicine is almost powerless to eradicate the process of degeneration of an organ when such morbid condition is once in progress. Only one power can effect this desired result. This is called *vis medicatrix naturae*, or the power of nature as a healer. Here is where we learn the great value and important place of prayer in the case of the sick whom we wish to see well. There is room for the exercise of divine energy in accelerating the progress of restitution and in eliminating the poison of disease. Divine Providence may so adjust contributory influences as to help on the work of recovery. But what function, then, has the physician? He is a most important factor, and cannot be ignored with safety. He watches symptoms, and, if skillful, by correcting these manifestations of the deadly power within he may divert the evil energy or prevent its increase of power beyond the ability of the *vis medicatrix naturae* to control. *Medicine is an art not a science.* Much depends upon the personality of the doctor. If he is a man who can inspire confidence, who is quick to grasp the situation and knows how to fit methods to manifestations, the battle is largely in many cases in his hands. The conscientious learned doctor is an unspeakable blessing to a community. His function is largely preventative as well as reme-

dial. His advice when followed saves us often from contracting disease, and his control of conditions as to diet, light, air, occupation, etc., when we are in his hands, is a matter of deep importance. The noble calling is now suffering from the reproach of a pseud-therapeutical host of imitators, from systems which involve some valuable elements, but which become misleading and harmful from over-statement and from attempting the impossible. Doctors are too busy in healing the sick to spend their time in refuting those here referred to, but it is sad to see the silver shekels rained down upon the pretenders, so many and so baneful in their work.

### Truth and Half Truth.

We have, in the article preceding this, given the best view of the healing art which is accessible to us in our present state of knowledge. We now propose to consider some modern substitutes for a rational medication. First, there comes the exaggeration of beneficial agencies where they are expected to do what nature never gave them power to do. Electricity in the form of magnetism will do something for our nerves, but the "magnetic healers," who by a few "passes" claim to heal all diseases "of no matter how long standing" are unmitigated frauds. The advocates of *massage* under its true name, or under the misleading designation of osteopathy (bone treatment), employ a method of much value in certain cases of defective circulation, but to advocate this as a cure-all is like working out the problems for the construction of a Brooklyn bridge with a common school arithmetic. Then we have the misleading stories of experts. Dr. Koch thinks he can set one bacillus to killing another, but only after a lot of men and women are killed, do we see that there is nothing in it. Dr. Hammond would restore diseased organs by eating healthy organs of like kind derived from animals, but the patients die right along at the same old rate. Along come the mind-cure people of varied hue, and after a while we ministers bury their dead, and yet there is a truth too often overlooked that the mind has much power to rise above bodily ailments and to dissipate them. The theory is used like the little rubber band which is all right to wrap around a little envelope but when slipped over a big parcel it bursts. Mind cure has its place (barring out the pseud-scientific and pseud-philosophical assumptions which come with it) in the treatment of many nervous



disorders, but most of us ministers have buried the victims of delusion where this agency was carried beyond the limits of sanity. The faith-cure advocates are legion and also of varied hue, they have a truth accepted by every Christian. God hears prayer and often sees fit to heal the sick, not always, or we should never die. The snares and delusions which come from this source, however, are too numerous to be here even catalogued. We bow reverently when Brother Simpson pours out the anointing oil, but would to God that he would not teach an apostolic rite given for special purposes as a normal rule for the ages. For, while many are healed in answer to their prayers and those of this devout man, others are not, and the alleged recovered often relapse into their condition of suffering. We have known the woman cured (*sic.*) of cancer to die from that disease a few days later at the faith cure home. There are a host of honest, sincere people using these half truths for the truth. Among charlatans the darkest are those "divine healers" so-called, who claim almost, if not quite, supernatural powers, who reap a harvest of gold leaving the dupe worse than before, after the hypnotic spell is over. A most serious effect of using a half truth for the truth, is the sad recoil of faith. When the method to which we have pinned our faith fails, when we have believed that God was under a sort of moral obligation to heal, *and he wills otherwise*, there is danger to the whole fabric of our religious confidence. Hearing all these discordant voices, which greet our ears like the cries of the hotel runners as we land at a railroad station, we are often led to exclaim, "Lord, to whom shall we go?" in another sense than the apostle intended. We ought first to go to God, and lay our case before him, and ask his guidance and help. Next, if we have an ailment where medicine or wise counsel can help, we should employ the best physician obtainable. We ought then to pray God to bless the doctor, giving him wisdom and if best, that he should be used as a means of healing. We should never dictate to God in prayer. We know of but one bestowment that we can be sure is always best for us to have, and that is God's Holy Spirit. Riches, health, life, may *or may not* be best for us. Let God choose our lot, while we may rightly express our desires in prayer subject to his will. Then take thankfully what comes. This world is under a curse because of sin, but "there shall be no more curse

when the day comes after this night neither shall there be any more pain." (Rev. xxi: 4.) The inhabitant of *that* land "shall no more say I am sick." Do not let us insult our reason by denying the reality of our pains and weaknesses, nor "believe every spirit." We have only to believe what the medical almanacs teach to see the way out of all the meshes of disease, but yet the undertakers follow their craft, while the bottles are sold at only a dollar, and six for five dollars. Do not let us become the dupes of shallow expounders of the Scriptures as those who find their foundation for rejecting medical skill because the Lord was displeased with Asa for having recourse to "the physicians" rather than to Jehovah when he (Asa) was diseased in his feet. The King was rebuked for a lack of a thought of God in his trouble, and then the ancient "physicians" were often only magicians, necromancers and the like to whom God's people ought not to go.

But why this editorial and clerical solicitude? Are there not enough of strictly religious problems for the editorial pen? We are discussing one of the most intensely religious problems of the age. The roots of medical theory so often spring from the evil of religious beliefs and we see so many sincere people slowly but surely circling around in a maelstrom of error, which means peril to their faith, that we write as we do. God has enabled us by the living voice to reach and to restore some before it was too late, and we trust that the pen may help more.

#### "The Synod and the Churches."

The delightful and emphatically spiritual fellowship of the recent Synod ought not to be the possession of those who attended merely, but shared by them with all our congregations. Doubtless many pastors have talked from their pulpits of this pentecostal meeting, and the elders and godly women have stirred up the people in prayer-meetings and in missionary services. Why may not that spirit abide? "Let brotherly love continue." Let zeal with wisdom mark our course as servants of the King, and Zion put on her beautiful garments of holy joy and holy living.

But the man worth while  
Is the man who will smile  
When everything goes dead wrong.  
For the test of the heart is trouble,  
And it always comes with the years,  
And the smile that is worth  
The praises of earth  
Is the smile that shines through tears.

—Ella W. Wilcox.



## Editorial Notes.

BY THE ASSOCIATE EDITOR.

### The Divine Love of Beauty.

Innumerable are the beauties of nature and art; very wide is the land here. It is vivid beauty. A hundred times and a hundred hundred, we see it; partial beauty, completed beauty. An eternal lover of beauty is the Lord, as seen in his works in their narrowest scope and in their widest. Beauty is on the ocean and on the mountains; beauty is on the field and in the sky. God has painted his pictures and shaped his forms everywhere.

### The Evidence of Experience.

The Word of God in its use is witnessed to as to its truth by our experience. The commands, the promises, and the threatenings are witnessed to by our experience in their fulfillment. The declarations concerning our illumination, our guidance, our emancipation, our consolation, our various deliverance or help, are witnessed to by our experience. In this respect, "He that believeth on the Son of God hath the witness in himself that the record which God hath given of his Son is true." When Jesus was with his disciples he urged his miracles as testimony to himself, but he also promised another testimony: "Ye shall know that I am in the Father and ye in me and I in you." "He that loveth me shall be loved of my Father, and I will love him and will manifest myself unto him."

This is an evidence that all common people can appropriate. This probably is the great evidence on which the truths of the Bible have ever been accepted by the mass of believers. They have tried them, tested them, proved them by experience. This is an evidence which does not call for learning or for intellectual power. This evidence is that of many years and generations, is that of single persons multiplied by millions.

### Natural Development.

In the course of nature man's artistic life has developed. The musician, the builder, the painter have imagined more variously and widely, have gone from the coarse to the fine, from the animal to the spiritual. Compare Malay art with Japanese. Man's scientific life has wonderfully enlarged his reckoning, his arithmetic; his mathematical faculties have in the multitude passed on to an infinite distance from

the point of starting. So has his language faculty grown, his aptitude for natural science. Whatever his natural gifts, his acquisitions on the line of science have been of infinite richness.

Again, moral life has developed; the moral law has come to be more and more perceived and obeyed. Compare love in Polynesia with love in Europe. Compare the family in the barbarous ages of Central and Northern Europe with the family in the civilized ages.

### The Limitations in Brotherhood.

Are our race antagonisms right? That race war which breaks out against the Jew or the Negro or the Chinese indicates that with some the moral sense is not yet fully alive. Something of a limitation of sympathy and of justice to those of our own race is evident in this land, and indeed in the whole history of the world; as between one land and another, the people of one religion and the people of another, the members of one denomination and the members of another.

### The Bible Generically and Spiritually Interpreted.

First, the Bible as a whole must interpret the Bible in particular. For the Bible has a unity of purpose and character, a unity of testimony under all differences of age and circumstance. In interpreting, we must eliminate the local and circumstantial, and look mainly for the universal and eternal; we must look for the general in the particular, the substance in the form. So each succeeding prophet was continually studying his predecessors; so Jesus studied the Old Testament, putting into it something very new; so the inspired New Testament writers studied Jesus. Again, the Spirit must help us. He enables us to be reasonably sure that we have his meaning. The Spirit in the mind and heart must answer to the Spirit in the Word. The Psalmist prayed: "Open thou mine eyes that I may behold wondrous things out of thy law." We read of Jesus, "Then opened he their understanding that they might understand the Scriptures."

### The Power of Will in Shaping Destiny.

We are learning that our character depends upon ourselves, that our culture individually and socially depends upon ourselves, that people can have what kind of society they please, that evolutionary force has nothing to do with it, outside of human will; that society is human and of the



soul, is in its highest forces and functions a question of will.

The power to will is a potent factor in our lives, is an awful power for weal or woe. It makes men masters of nature and circumstance and desire, to rise above that which would submerge them: their evil tempers, their difficulties and hardships. It makes men stand up against evil. One may overcome lust and passion within and evil influence without, he may be more and do more. Sometimes one tries to conquer evil nature and circumstance. He rises as though he, too, could do something, and with this resolution there are times when and places where he can do much. He does much more than he would have done if he had not tried; much more towards getting out of difficulties, towards getting a living or an education, or getting on peaceably with certain others. But while one has all glad and blessed possibility he has also all sad and cursed possibility. He has a wealth of opportunity in character, life and culture; he may dwell in a world of light and life, or in a world of darkness and death. In short, in his will is a fresh and original force, which may be thrown upon one side or upon the other.

#### Improved Treatment of Children.

In past generations of English-speaking people children had a hard time of it. The children of the poor suffered from deprivation of clothing and shelter, of good and sufficient food and of nursing when sick. They were also exposed to protracted labor and in some cases to painful labor. In England there prevailed for a long time the brutal practice of forcing little boys to sweep chimneys. Proof of the barbarities committed is in evidence laid before the House of Commons. From that evidence it appears that a great number of children were tortured into premature graves by this terrible business. Some were purchased, many stolen, and some taken from the workhouse. It was also discovered that young and feeble persons were worked in mines and factories.

Cruel punishment of children used also to be very common. There were frequent beatings. In England, "at the beginning of the century, the farm laborer was cruel; as a rule he had very little affection for his offspring. The old people never have anything to say about their fathers. Whatever memories they have of tenderness, pity or sympathy, these all have to do with their

mothers. The fathers seem to have been a terror to the rising generation, and only that. 'Father used to hide me with a strap,' says one. 'My father did not hold on beating with a stick, he used to flog us,' whatever that may mean. All the octogenarians tell the same tale." Today Christian sentiment, along with other causes, has wrought a change in treatment of the young. Power over them is regulated by law and by public opinion, also by education of mind, heart, and conscience in the parent. The old, unjust and arbitrary methods have been mostly dropped.

#### Transition.

Sometime we shall go from mind and heart imperfect to powers and possessions that are perfect; we shall cease to be scattered by place or divided by denomination and education, and shall enter into fulness of fellowship one with another. Sometime there shall be a righting and restoring, a perfecting and completing, a "restitution of all things."

The pages of the November *McClure's* are enriched by a survey of the character and development of Theodore Roosevelt, whose portrait we present this week, and who is probably at this writing Governor-elect of New York State. It is most interesting to trace the ideals and activities of an honored and typical American citizen. Here is a tonic allusion to his early training: "The elder Roosevelt knew the science of bringing up boys. It may be summed up in a single word—work, plenty of work, hard work. Although the family was considered wealthy he taught his boys . . . that the most despicable of created beings is the man who does nothing. He himself was a prodigious worker in many different lines. Young Roosevelt had few dreams; he built few air castles. The work that lay nearest him he learned to do thoroughly well, and when it was done he was ready for more." And the article closes with these words: "His friends know that if there is work to do, in low places or high, and he is called upon to do it, he will do it with earnestness, energy and honesty of purpose, and with the fearless patriotism of a tried soldier."

She doeth little kindnesses,  
Which most leave undone or despise;  
And naught which sets one heart at ease,  
And giveth happiness and peace,  
Is low esteemed in her eyes. —Lowell.



### A Sad Estrangement.

[The Christian pastor is always troubled when any of his flock fall away and begin to walk in the paths outside the fold. But there is a peculiar sorrow felt when error seizes upon those of sincere purpose, who are lovely in their lives, and who are sooner or later to meet with disappointments, which shall possibly cause an eclipse of all faith. What is called Christian Science has reached many good people who, at the start, had no conception of where they were going. Rev. E. P. Hill, D.D., of Portland, Or., has lately preached upon this subject, as was recently noticed in our columns. We make room here for a more extended quotation, hoping that his warning may save some souls from this error.—*Ed.*]

"If you were to talk to a Christian Scientist you would soon find him using strange expressions and looking at things from a peculiar point of view. You would find him often referring to the Bible, but giving familiar passages a construction of which you never heard before. He would speak of God and Christ and the Holy Spirit with every evidence of reverence and sincerity, but you would feel that he was attaching a meaning to them quite different from that with which you are familiar; unlike that which the ordinary mind would gain from reading the Scriptures. Strangest of all, you would hear him declaring with great confidence that there is no such thing as matter, no such thing as sin, no such thing as death. All these are simply beliefs. A Christian Scientist's body becomes racked with pain until the lines in the face announce the terrible suffering, but he calmly declares that nothing is the matter with him. He falls and bruises his head, but to your surprise he insists that the swollen spot is only a belief, and the very ground upon which he fell, in fact the body which fell against the ground, have no real existence except in the mind. He stands by the fresh-made grave of his beloved and appalls you by declaring that death is only a delusion.

"Let me quote from Mrs. Eddy's book, which, as you know, is authority for all Christian Scientists. On page 341 I read, 'Man is never sick,' while in the same paragraph occur the words: 'It is well to be cheerful in sickness—to be hopeful is still better; but to understand that sickness is a delusion is best of all.' What reason is there for advising one to be cheerful in sickness, when it is insisted that man is never sick, it is difficult to say. Again and again Mrs. Eddy says that there is no such thing as matter, that it is a delusion, a mere belief. But on page 33 she says: 'Men say the body is dead, but this death was the departure of a mortal delusion; not of matter. The matter is still there.'

"Now, how, we ask, can matter still be there when, according to the fundamental teaching of

Christian Science, there is no such thing as matter. On one page she says that there is no such thing as matter, and on the next she asks: 'Can matter recognize mind?' Her argument, thrown into a syllogism, would read like this: Major premise, 'Matter has no existence'; minor premise, 'Our bodies are composed of matter'; conclusion, 'therefore our bodies have no existence.' As a distinguished scientist has said: 'It is not known whether the worthy lady founder of the school ever stopped to reduce her foundation principles to the form of a syllogism. It is presumed not, for otherwise their intense monumental and aggressive absurdity would have become as apparent to her as it is to others.'

\* \* \* \* \*

"Christian Science says: 'All is mind.' It makes that the point upon which it builds its inverted pyramid. On page 424 of the Christian Science text-book we read: 'Everything is mind; on this statement I stand.' It is the only sentence italicised in the whole book, so far as I remember, as if the author realized that upon that statement the whole system rested.

"Suppose, then, we go out on a tour of investigation that we may find authority for a statement that plays such fanciful tricks with our convictions, and, like a magician's wand, suddenly dissolves this solid earth into an airy nothing and a dream. Who says that 'All is mind'? Do the great scientists of the day say so? They are more inclined to say that 'All is matter,' so impressed are they with the reality of things seen. Did Sir. William Hamilton, the greatest metaphysician of his day, teach any such thing? He declared that there was a wide gulf between mental and material phenomena. You can take an apple in your hand, but whoever heard of a man taking a piece of love or of patriotism in his hand? Did Dugald Stewart and Thomas Reed, the distinguished Scotch thinkers, believe such a thing? They taught the very opposite. Suppose you were to ask 100 unprejudiced men on the street, 'Do you think that 'All is mind?'' How many would answer in the affirmative? Not one. Is such a statement, or anything like such a statement, to be found within the lids of the Bible? The Bible says, 'The worlds were framed by the word of God, so that things which are seen were not made by things which do appear.' Did Jesus teach such a thing? He made no such statement, but assumed the very opposite. Did Paul say so? He said to the Thessalonians, 'I pray God your whole spirit and soul and body be preserved blameless.'

"Who, then, is it that makes this astounding statement? What authority have we for saying that 'all is mind'? Why, Mrs. Eddy of Boston says so. That is the only reason.

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"The reasoning of the Christian Scientist is exactly along this line. The new disciple is told to assume, as the fundamental principle of the new faith, that 'All is mind.' This is to be the



first thought in the morning and the last when the head touches the pillow. Over and over again must this magic formula be whispered, 'All is mind. All is mind.' The new student goes forth to the day's task, when at once he becomes bewildered. He visits a prison where wicked men rejoice in their evil deeds. He sees pure maidens betrayed by heartless deceivers, and innocent lives dragged behind the chariot-wheels of lust and avarice. 'Sin seems to be a very real and awful thing,' says the new disciple. But 'All is mind,' you must remember, says the teacher. Therefore, there can be no such thing as sin. The student rejoices in the hope that it may be so, and is silent. He looks upon a battle-field, where the wounded and dying are groaning in agony; the terrible gashes made by the bayonet thrust and bursting shell make the heart sick. 'Surely, pain and suffering are very real.' But 'All is mind.' Therefore, pain and suffering are only beliefs.

"You are now able to see how it is that Christian Science is able to offer to the world the most comforting and inspiring message that it is possible to conceive. It tells the sick and sorrowing that there is no sickness, no sorrow. It is as if some one were to announce to a man almost distracted by reason of his debts, that there is no such thing as a debt; that he did not owe one cent. Of course, the man would rejoice with joy unspeakable, provided he was so foolish as to believe it and not inquire, 'Is it true?'"

"Let us now consider for a moment Christian Science as a curative agent. I have said that it has worked a great many cures. Of this there can be no reasonable doubt. To the mind of the Christian Scientist and of those who think vaguely, this seems to be absolute proof of the whole system. 'By their fruits ye shall know them.' Let us see. Your child is told that if he will write a letter to Santa Claus and allow it to float up the chimney, he will get some Christmas presents. The child tries it. Christmas morning he finds the very toys for which he wrote. During the day a playmate insists that there is no such person as Santa Claus. Indignantly, and with true Christian Science assurance, the child holds up his toys, saying: 'By their fruits ye shall know them.' How could there be a more satisfactory proof? But while you do not deny that the child received the presents for which he wrote, you know that his explanation is not correct. In other words, a fact may be undeniable while the explanation of the fact is altogether wrong. Christian Science does work cures, but the correct explanation is one with which every scientific investigator is entirely familiar. The mind has a powerful influence over the body. The lecturer of the other evening was quite right in stating that a large number of diseases can be traced to the mind. His story of the man who thought that he had swallowed his false teeth was to the point. I could tell of more striking cases than that of a blister being

produced on a patient by applying a postage-stamp and insisting that it was a fly-plaster; of a man dying who imagined that a vein had been opened, when nothing but warm water was dropping on him. Every mindhealer and hypnotist and all physicians understand how much the mind has to do in causing disease and curing it. Thousands of people are cured merely by convincing them that they will make them well.

"Christian Science has just as many cures and just as many failures as these other systems. We hear of the cures as we do of the successful goldhunters; of the failures we hear but little. In the city in which I lived in Illinois, there was a very attractive young woman, who became deeply interested in Christian Science and followed its teachings faithfully for several years. At last disease laid hold upon her. She suffered frightfully; groans would involuntarily burst from her lips. But when friends called to ask how she was, she always replied that nothing was the matter with her; that she was perfectly well. She refused all medical attention, and in a few weeks died. In this city a member of this church was taken sick with a cancer in her throat. She consulted a Christian Scientist, who told her that nothing was the matter with her. The patient gave herself completely into the keeping of the healer. She stoutly maintained that she was getting well; in fact, that nothing was the matter with her. But she got worse and worse, until she could not swallow a drop of water. And yet, one day when she choked until her face was as black as a kettle, the healer calmly informed her that nothing was the matter with her. In a week she was dead. I could give you a score of cases similar to these which have come under my own observation.

"Now, my friends, in all these cases something was the matter or else nothing was the matter. When the healer said, 'There is no such thing as sickness,' she told what was true or what was not true. There is no middle ground. If something was not the matter, then why did those people die? If something was the matter, then the healer told what was not true. Either explanation is fatal to Christian Science.

"In the second article in the platform of Christian Scientists may be found these words: 'God is mind: he is divine principle, not person.' 'God is a principle.' Does any one maintain for a moment that such is the conception of God which the unprejudiced reader gets from the Bible? If God is a principle, then it is a mere juggle of words to call him the Heavenly Father. He should be called 'it.' Who can pray to a principle? I could as easily think of praying to the Constitution of the United States, or the law of gravitation, or the principle of justice, as to mind, or the principle of infinite love. My God is a personal God, who loves me, who hears me when I pray, and to whom I can say: 'Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me.'



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"Therefore, after a familiarity with this new faith for over ten years, I do not hesitate to say most emphatically that, whatever else it may be, it is not the gospel of our Lord Jesus Christ as revealed in the Bible. The peace of God is within the reach of all who, with implicit trust and hearty obedience, will accept the promises of his Holy Word and take as example and savior the Son whom he hath sent. A sad thing it is that a Saul prefers to seek the counsels of the witch of Endor rather than the priest of the house of God.

"Dear friend, perhaps you have become interested in this new faith, turning to it by the hope that it might cure you of some disease, or comfort you in some sorrow, not realizing the subtle danger which lurks behind its pleasant-sounding words. Surely, you will never be satisfied with a God who is only a principle, nor think of stripping from Christ the crown of his divinity, nor be willing to surrender your judgment into the keeping of a mistaken woman. Will you not rather fling open the windows which God has provided for the discovery of truth and study, this marvelous universe, which, instead of being a creation of the imagination, declares the glory of God and showeth his handiwork? Will you not trust in the God of Abraham and Isaac, of Jacob, of Christ, and an innumerable company which no man could number? Will you not kneel before the cross on Calvary and pray there, 'God be merciful to me a sinner?' Will you not, instead of endeavoring to ignore such realities as sorrow and sin, seek rather to comfort those that mourn, and with Browning say:

"Why comes temptation but for man to meet,  
And master and make crouch beneath his feet,  
And so be pedestaled in triumph."

"Then, when the struggles are all over and the work has all been done, thou shalt hear the welcoming voice of the Master: 'Well done, thou good and faithful servant; enter thou into the joy of the Lord.'"

A beautiful natural bridge is situated about twenty miles southwest of Douglas, Wyoming, where the La Prele creek breaks through the foothills of the Laramie mountains. The stream here flows, or rather tumbles and pitches, through a ragged, narrow canyon about 1,000 feet in depth. Near the lower edge of the gorge a ledge or wall of solid rock, about 150 feet in height, stretches right across the canyon. In time long past the water has plunged over the top of this rock wall, which was then a natural dam; but finally the water found a way underneath, and the result is this bridge. In span of its arch it exceeds anything of its kind in the known world. From buttress to buttress the bridge is 180 feet; highest point of arch about seventy-five feet above the water, and breadth of underside, up and down stream, eighty feet. The arch is almost as perfect as though built by man's hands rather than formed by the action of water.

### From the Southland.

Some of the good things of Synod have been gotten by many in Los Angeles through the halting of the delegates from the North. Especially is this true of the Woman's work. Mrs. Perkins and Mrs. Browne each stopped, attended, and addressed a well attended meeting; the other elect women who were with them contributing their part. Several of the brethren tarried for a few days, and looked over our goodly city and made pilgrimages to neighboring scenes. But they were all in too much of a hurry for our comfort. Evidently, they were afraid to feast their eyes on our thriving city lest they be discontented and unwilling to bide in their lot. The Rev. W. S. Bannerman is still at this writing in the neighborhood. He is stirring the hearts of all as he tells of what is being done and is yet to be done in the Dark Continent. October 30th he preached in the Knox church in the morning, and in the evening at Pasadena. It is rarely one listens to such earnest addresses.

At the meeting of Los Angeles Presbytery at Synod the pastoral relation which has existed so prosperously between the Second church of our city and the Rev. L. F. Lavery was dissolved. Much regret was expressed by the brethren of the Presbytery at the parting with Brother Lavery; we have come to esteem him highly for his works' sake. He is an excellent preacher of the pure word of truth. He is a loyal and able Presbyter and a man who takes a vital interest in the work of the church at large. It is with sincere sorrow that we part with him.

The same meeting dissolved the relation between the Rev. J. T. Hopkins and the church at Santa Ana. This, too, has been a prosperous work. The church building has been improved, the membership increased and effective work done all along the line. The Presbytery is sorry to lose such a loyal and true brother as this Bishop ever has been. But he feels called to work in Iowa, whither with his family he is repairing, and our prayers and best wishes go with him.

The Rev. A. B. Prichard has begun a regular Bible study, meeting once a week. This is a work the like to which he was in the habit of conducting in his old charge at Brooklyn. We hope the movement will succeed well here. It is something new as a regular thing in our city. But it is clearly a needed work—a labor of love on his part, but one he is most thoroughly competent for, and one which will be sure to yield good fruitage. We can only wish his location was more central to the thoroughfares of the city, as it would greatly aid in making attendance popular. But as merit generally wins its way to the front, so we confidently expect that this regular Bible study will become first engagement for many on Monday evenings.

The Third church, on the evening of October 28th, was the scene of a most enjoyable musicale.



The occasion was the opening and christening of the new pipe organ. It is a neat piece of mechanism, with electrical action and the usual improvements and accompaniments of a modern first-class church organ. We congratulate pastor and people on the acquisition. The exercises included the presentation of the instrument by Mr. Miller, with a response from the trustees, a prayer of consecration, and a few well-chosen remarks by two of our city parsons.

The Rev. E. C. Ray, D.D., the Secretary of the Board of Aid for Colleges and Academies, made a visit to Occidental College on his way to Synod. At the college he gave a timely address to the students, and then in the evening of the same day a strong address to the people of the Immanuel church. Few men know better how to put *multum in parvo* than he. His words burn as well as strike, and the logic of his facts is simply irresistible. He is always greatly enjoyed.

*Elijah Oxymel.*

#### Sermons Preached at Synod.

San Diego had a great treat on the Sunday of Synod. We give below some reports of some of the sermons. There were others of great merit and power.

"AT THE CONGREGATIONAL CHURCH."

Rev. Robert Mackenzie, D.D., preached in the First Congregational Church, of San Diego, Sunday morning Oct. 23rd. The service was a reminder of the advice once given by Rev. Wallace Radcliffe to the students of McCormick Theological Seminary, not to regard the parts of the service preceding the sermon, as the "preliminary exercises."

The pastor Rev. Dr. Norton presided and offered an appropriate prayer.

Dr. Mackenzie read the scripture in such a delightful manner, that everyone knew in advance what sort of a sermon to expect.

The text was Genesis xlviii: 1-7, the words of Jacob to his son Joseph, after he had "strengthened himself and sat upon his bed." Israel, the grand old man with death close at hand, was taking a retrospective view of life. Just as from San Francisco Bay, on a foggy morning, only three or four prominent points in the city are visible to the passenger on the ferry, so a retrospective view of life reveals plainly only the events of towering interest. Jacob saw God, as he had appeared to him at Luz; Rachel his beloved wife; the labor cheerfully performed in order to win her; Rachel's death. *God, love, labor, grief*, the summing up of human life in all ages, Millet's *Angelus* is a modern picture of the same thing. The peasants are praying to God. They are man and wife—love. They pause from labor. In the distance is the church yard where the little one is laid away—grief. Grief, the common experience of man, forever taken away from those who through faith enter the mansions above.

*Guy W. Wadsworth.*

#### THE MODERATOR'S SERMON.

A strong Moderator would naturally be expected to preach a strong sermon, and such was the sermon by Dr. Coyle in the First church of San Diego on Sunday morning. It was large framed and well proportioned, like the preacher, and, like him also, full of the tenderness of the Gospel. His text was Gen. i: 26: "And God said, Let us make man in our image, after our likeness." The contrast was noted between the making of the lower orders of vegetables and animals, and the creation of man, which required heavenly counsel in the mysterious Trinity before the solemn step was taken. The method of the creation of the body was not thought to be so important, as the body is essentially the same as that of other animals, but the exaltation of the human mind was powerfully sketched. It was shown that in every human being there is God's image in the mind. In some it is awfully defaced and degraded, but it is there; and in the lowest there are struggling aspirations which prove that we are children of God. The glorious work of redemption in restoring the divine image was then beautifully set forth, and the sermon closed with a pathetic story of a millionaire who was so moved by the wretched sorrows of the poor that he devoted his life to their salvation. So Christ came for poor, lost humanity. "God's heart broke when he contemplated the ravages of sin in this world; it broke on Calvary."

The church was crowded in every part, and ministers, and elders, and people testified to the uplifting force of the Word so ably preached. May our beloved brother long remain in our Synod, to stand up for righteousness and to strengthen his brethren! *Henry H. Rice.*

#### AT THE UNITARIAN CHURCH.

The Synod of California seemed somewhat amused when the Committee of Arrangements announced that the Unitarian church of San Diego desired the appointment of a preacher for the morning service. The request, though unusual as coming from that denomination, was received in good faith, and, accordingly, the Rev. Wm. Martin of Santa Rosa was appointed to preach the gospel there.

Supported by the presence of the writer, he proceeded to the place of service. We found the building large, cheerful in appearance, well ventilated and furnished with movable seats and rugs, as the hard smooth floor, we were told, is frequently cleared for dancing. The audience and choir materialized shortly after eleven o'clock and numbered about sixty, less than the usual attendance, due to a Sunday-school excursion taken on that Sunday morning. The church having no regular pastor, a visiting clergyman of that faith presided and graciously introduced the preacher with the remark that no Christian denomination contains or represents a complete



system of theology, and while it is often said "we choose our theology," it is equally true that our theology chooses us. Thereafter Brother Martin preached a sound, orthodox sermon. His theme was "The Gospel of Character or the Gospel of Grace, Which?" based on Ephes. ii: 8, 9.

In the course of his introduction the preacher showed that there are two extreme propositions held in regard to the relation of character to religion. The first holds that character is everything, and that if a man honestly tries to live up to the best he knows all is well. The other makes conversion as a single experience everything, and declares that so long as a man can point to a time when he "got religion" little else is needed. These extremes are not only contradictory, but are unscriptural. The epistle which deals most fully with the doctrine of salvation through grace concludes with the fullest and most emphatic enforcement of the necessity of character.

In what respect is the "gospel of character" inadequate for the solution of the problem of men's sins?

First, it leaves no room for failures. Character, in order to satisfy the claims of a perfect law, must be perfect. The gospel of character makes no provision for failures.

Second, it ignores the question of our past. We cannot separate ourselves from our past, nor destroy it by the simple process of forgetting it. No fidelity in the payment of future obligations is able to pay off past debts.

Third, the "gospel of character" is a gospel of despair to those who most need a gospel, those who have long resisted the grace of God, who have spent their lives in the service of sin, and who find themselves on the verge of another world with no character worth presenting, and no time left to develop one.

The sermon concluded by setting forth the plan of salvation by grace as the only logical as well as Scriptural one, and as the only gospel adapted to all men at all times and under all conditions.

It seemed very strange to both of us when we were heartily congratulated by some ladies upon the broadness of our theology. The preacher indeed feared he had failed completely by being misunderstood.

We noticed old and familiar hymns in the book of worship like "Nearer my God to Thee," "From Greenland's Icy Mountains," "Come, Holy Spirit, Heavenly Dove," "The Morning Light Is Breaking," but in mutilated form, lacking all verses mentioning the Christ and his redemptive work. The theology of Brother Martin's sermon was truly not broad in this sense. Christ was honored.

*William Baesler.*

I owe my health and vigor through a long and busy life to the Sabbath day with its blessed surcease of toil.—*William E. Gladstone.*

## Manila Notes.

BY FRANK A. JACKSON.

The walls surrounding Old Manila are fifty feet wide in some places and mounted with old-fashioned guns. It is surrounded by a moat which has very little water in it at present.

It would be useless to try to describe Manila proper. It is a dirty place, with narrow streets, gaudy buildings, and great Catholic churches.

The insurgents are very glad to affiliate with us, and come and go as they please. As I write, one of them is sitting at my feet watching me. I read him part of the letter and told him it was to an Americano. He understood, and smilingly said, "Woman?" Perhaps he knew that ninety per cent of the letters written by soldiers go to mothers, sisters, or somebody else's sister.

They are a shrewd people, capable of great expansion intellectually, but terribly depraved, and degenerated physically. The average height is about five feet; weight one hundred pounds. I have yet to see one with a sound tooth. And the sores which cover the bodies of probably half of them are sickening to behold. They know almost nothing of medicine, and when traveling with hospital corps, they think the pouches, or camera cases, carried by the "boys" are medicine cases. They point to their sores, and thus show that they want medicine applied. But medicine will not help them. Nothing but the religion of Jesus Christ, and time, even to the fourth and fifth generation, will avail anything.

The country on the whole is beautiful; there is verdure, verdure everywhere. Cocoonut and banana palms are weeds. The climate is beautiful now; not close, as was told us; temperature now eighty-five degrees. There are swampy districts, but none that cannot be filled in or drained. If the United States holds the Philippines, under its ingenuity and energy this place will become a paradise.

We see many things in Manila peculiar to us. You must always pass on the left side. If you wish a parcel delivered there are innumerable Chinamen with sticks and baskets at your service. Do you wish to go from one portion of the city to another? Hail a cab. If you are thirsty you can buy any quantity of soda-water or ginger-ale from natives along the curbs at four cents a bottle, or ice-cream at two, three or four cents a glass. The policemen wear black oil-cloth caps, blue suits trimmed with red felt and white braid, brass buttons, and musket or revolver and sword. There must be a city ordinance against sidewalks over three feet wide or streets running straight for more than two consecutive blocks.

The cars are a fair size and have one or two horses according to the grades and curves and so forth. Often the poor things get stuck on the curbs and all must get out and push. When they start up the incline of the bridge they put



on two more horses and make a run for it. If the load is not too great they reach the top, otherwise, stop and push again. It is exciting when a car goes over the Bridge of Spain. The drivers yell at the horses and blow their horns or whistles, and the signal man at the corner helps out too. It is a shame the way they drive those little brutes.

Hundreds of prisoners who have been unjustly confined are being liberated by our men. One case was that of a boy of twelve years. He resisted the officers of the law and had been confined ten years.

Some of the dungeons of Cavite are the blackest and most filthy places imaginable. No sewerage, and the only light through a window about two by three feet, and the walls about four feet thick. It is awful to think of people in this age having places like that.

The liquor they have in Manila is vile; it is called *bieno*. A man gets fairly crazy after drinking it. One man who died from its effects, when found, was so badly decomposed that a hole was dug right where he was and his body pushed into it.

#### The Kansas Boys Off.

At 4 P. M., October 27th, the transport *Indiana*, loaded with her freight of humanity, let loose from her moorings and glided quietly and swiftly across the bay and through the Golden Gate to far-away Manila, and the boys we had worked among so long were lost to our view. Bidding goodbye to a young lieutenant, just before she sailed, I said, "Your dreams are realized. You are off at last." "Not so sure," he replied. "Not until we are out on the ocean will we feel that we are going."

When, at 11 A. M., the boys marched under the cover of the dock, they were a warm, tired-looking set, with their heavy weight of knapsacks, guns and cartridges. But on being relieved of their burdens and regaled by the Red Cross ladies with a good lunch and steaming coffee they looked fresh and cool in their white-duck suits. They were escorted to the dock by the remaining battalions of their regiment.

The intervening hours between lunch and sailing were spent in the society of their friends, and they had a royal good time. But there were heart-aches and heart-throbs which that moving throng knew naught of. The colonel, parting from his bride of two days; the lieutenant, recently engaged; the captain from his lady-love; the mother from her son and girls from their sweethearts. Soldiers were happy they were going to Manila, civilians were happy for them. Those having friends were well supplied with boxes and baskets of good things to be used on the way.

When all was ready, the signal given, good-byes were said, parting tears shed, the boys rushed up the gang-plank and literally covered the ship, every available space, even to the top

of the masts, being occupied. The band struck up "The Girl I Left Behind Me," and, as the ship did not immediately let loose, played the "Star Spangled Banner," when every officer and man uncovered his head. Civilians, not having reverence enough for the flag to do the same, were called to by the boys in blue to "take off their hats." The ropes were loosed, the soul-stirring strains of "Yankee Doodle" floated out on the bay, and the *Indiana* glided away amid shouts and waving handkerchiefs.

Lucy Grove.

#### Temperance Progress.

The temperance workers of San Francisco are refreshed, the Good Templars have taken new courage. The Grand Lodge convened here recently, and as the prominent members and enthusiastic workers gathered together they gave new life and energy to those at home and to each other. At the general reception Tuesday evening, the earnestness and enthusiasm were very marked. Rev. J. A. B. Wilson, in whose church the Grand Lodge met, stirred everyone as he explained that it took cranks to start any great reform. All felt glad they were cranks as long as they were cranks in such a cause. Mayor Phelan in a very amiable manner welcomed the strangers to the city.

Hon. T. D. Kanouse, Grand Chief, made a response to Mayor Phelan's address. In his forceful manner he showed where and how the Good Templar's work was to be done, and how San Francisco should have a high standard, and as the rest of the State looked to this city for example, they should see reform and take courage and do likewise. Many other ladies and gentlemen made speeches of welcome to this city on behalf of the W. C. T. U., G. A. R. and W. R. C., etc. The convention lasted several days; officers were elected, new plans of work proposed, and on the whole, new spirit worked up. Wednesday evening was another open meeting with many choice addresses, including that of W. H. L. Barnes delivered in his ever-stirring way. San Francisco has many staunch Good Templars and there are also many in deep sympathy with their work not enrolled, who will help them. The future promises many good results. The seed is being sown, and sooner or later the harvest will be ripe.

There is one style of preaching that is vastly more effective than any other, and that is the irresistible eloquence of a pure, manly, noble, and unselfish life. "My pastor's discourses are not very brilliant," said an intelligent lady, "but his daily life is a sermon all the week." The "living epistle" of Paul was as sublime and convincing as any words that fell from his lips on the hill of Mars; for Jesus Christ lived in him.—*Theodore L. Cuyler, D.D.*



## The Home Circle.

"Only a Song."

BY S. S. CRYOR, D.D.

"Only a song," but it carries me  
Back to the long ago,  
Where a voice now hushed in silence  
Sang the melody—long ago.

It was over a baby's cradle,  
And the Singer, bent with care,  
Gazed on the little sleeper  
And breathed out an evening prayer.

The breezes of summer evening  
Played dreamily through the room,  
Rich with the breath of mignonette,  
And the fragrance of flowers in bloom.

And the stars of summer evening  
Looked peacefully down and smiled,  
As they gilded with golden glory  
The couch of that little child.

But an angel amid that glory,  
Unseen by the mother's eyes,  
Came for her sacred treasure,  
And carried it back to the skies.

"Only a song," but a sobbing  
And bitter anguish of tears  
Trembles through all its music,  
With thought of the vanished years.

### What Are the Fruits of Temperance?

At a public dinner given to General Harrison, when he was a candidate for President of the United States, one of the guests, rather conspicuously "drank to his health."

The general pledged his toast by drinking water. Another gentleman offered a toast and said: "General, will you favor me by drinking a glass of wine?"

The general begged to be excused. He was again urged to join in a glass of wine. This was too much. He rose from his seat and said:

"Gentlemen, I have twice refused to partake of the wine cup. I hope that will be sufficient. Though you press the matter ever so much, not a drop shall pass my lips. I made a resolve when I started in life that I would avoid strong drink. That vow I have never broken. I am one of a class of seventeen young men who graduated at college together. The other sixteen members of my class now fill drunkards' graves, and all from the pernicious habit of wine drinking. I own all my health, my happiness and prosperity to that resolution. Would you urge me to drink it now?"

### Wrong Habits.

Habits are often likened to the web which the spider weaves about his victim. Very frail and light are the gossamer threads at first, and apparently harmless, but by and by they are not to be broken, so strong have they become.

St. Augustine relates of his saintly mother, the beautiful Monica, that she had told him of a great danger from which she was delivered in her

youth. Her father, trusting in her sweet, innocent character, would send her to his wine-cellar for wine, not daring to trust his servants. Monica, curious to know the effects of the liquor that so pleased her father's guests, tasted it. She drank but a few drops, yet she felt the thrill of them through her body. She got into the habit of drinking a little every time she was sent to draw the wine, and drank more of it as she became accustomed to it and grew to like it. She soon was in the habit of drinking bumpers. Monica told her son that she believed she would have become a drunkard, so insidiously had the habit grown upon her, but for a merciful though humiliating experience. She had occasion one day to reprove one of the servants, and the girl was insolent. She turned on Monica and exclaimed, "You! you are a drunkard." That word was enough. Monica never touched wine again, and besought her son never to drink. But too many, alas! have not the strength of character that Monica possessed, and so go on down, down to everlasting destruction.

In this great danger attending the tasting of wine, as in all other dangerous habits, "God is our refuge and strength, a very present help," and to him we must flee for the needed help and strength to overcome and to resist.—*Selected.*

### Fanny Crosby at Work.

"When Fanny Crosby, the blind hymn-writer, composes her hymns she withdraws into a room where, sitting alone with a little hymn-book pressed to her brow, she allows her thoughts full play," says a writer in the November *Ladies' Home Journal*. "She never writes her hymns out, but composes the stanzas one by one until the whole hymn is completed; then she dictates it to an amanuensis. Her memory is remarkable. As an instance of this she states that Philip Phillips had once asked her to write the words of forty hymns, the titles of which he read to her. These titles she retained in her memory, and one by one she composed the hymns. When the forty were finished she dictated them, titles and all, to an amanuensis! She has written over three thousand hymns."

### Fred Douglass's Compliment to Lincoln.

Fred Douglass told me that, when he came to speak, with his long experience, he never could entirely rid himself of stage-fright. "During the first fifteen minutes when I front an audience," he said, "my knees will knock together." But when he got fairly going, this not uncommon nervousness, which all speakers have sometimes felt, would pass away. He put his points well in any argument, and his eloquence was of a high order. His tribute, in one sentence, to Abraham Lincoln, is an unsurpassed compliment. "Mr. Lincoln," he said, "is the only white man into whose presence I was ever ushered who did not make me feel that I was a negro."—*Harper's Magazine.*



## Children's Corner.

### Little Boy's Wish.

When winter comes the people say,  
"Oh, shut the door!" and when,  
As sometimes happens, I forget,  
They call me back again.

It takes till summer-time to learn;  
And then things change about,  
And "Leave it open!" is the cry  
When I go in or out.

I try to be a pleasant boy,  
And do just as I ought;  
But when things are so hard to learn,  
I wish they might stay taught.

—*Little Folks.*

### The Worm That Went to Sleep.

One day, when Manette was visiting her grandpa, she found a great worm lying in the path. It was as long as her grandpa's forefinger, and was as big around as his thumb. It was a light green color, with queer, bright-colored knobs or bumps all over it. It was so ugly Manette was afraid of it; but her grandpa lifted it between two sticks and put it into a pasteboard box with a piece of glass for cover. He then carried it into an upper room which was not much used. His little granddaughter wondered and asked questions.

"The worm is sleepy, and so I have made it a bed, and by and by it will make itself a blanket," grandpa said.

"O, grandpa! can it, really? How can a worm make a blanket?"

"It weaves it, dearie, sometimes as a spider weaves its web. It will take a good while; you must watch and be patient."

Manette went every day to look at the worm, and after what seemed to her a long time, one day she saw some fine threads from the worm to the glass. Every day there were more threads, until at last Manette could not see the worm at all.

"He has covered himself all up, grandpa. Is the blanket finished now?" she asked.

"Yes, and now the worm will sleep all winter, and when he wakes in the spring I don't believe you will recognize him."

When Manette's visit was over, her grandpa gave her the box, carefully done up in paper, and told her to lift the cover off when she reached home. So she did, and found the worm snugly wrapped in its odd bedclothes, fastened tight to the glass. Her mamma leaned the glass against the wall above the mantel in the library, and there it stayed all winter, and Manette often forgot all about it.

But one day in the early spring a very wonderful thing happened. Manette was playing in the yard when her mamma called her. She ran into the library, and there on the edge of the mantel was the most beautiful, gorgeous, golden yellow butterfly!

"O, mamma," she whispered, "did it fly in through the window, do you think?"

"No, dear; it crept out of its winter blanket."

And then her mamma showed her the cocoon, as she called the blanket which the worm had made. There was a hole at one end, and out of that the ugly green worm had changed into a fairy-like insect, had crept to spend its second summer floating in the air and sipping sweets from flowers.

"It's just as grandpa told me," Manette said.

"I never would have known it."—*Child Garden.*

### The Story of a Conquest.

Little May had been naughty—she had grieved me; but others being present, I had said nothing, and the sharp little speech which followed her slight act of rebellion had raised an applauding laugh, for May was a visitor and a favorite.

So I left her rather sadly, having an evening engagement, and on my return I found she had gone to bed.

"Auntie," said the childish voice, with a pretense of cheerfulness in it, and just a touch of don't care, as I passed the door.

I went in, but the request for her evening "text" came in the same tone, and I turned away gently, saying:

"No, May, I think not to-night. Is there anything else you wish to say to me?"

"I want to go to sleep," and with a stifled sob from the proud little heart her face was buried in the pillow.

But leaving her thus I could not be happy, for the child was very dear to me; so after a few minutes, with a fresh thought and an earnest prayer, I went back to her again and said:

"May, I have a verse for you—a new verse."

"What is it, Auntie!" and tears, hidden by the darkness, were in the tone this time.

"As one whom his mother comforteth, so will I comfort you."

The sweet words worked like a spell. In a moment the self-will was broken down, and two little arms were flung round my neck, while our kisses and tears came together, and all was made right.

When May's mother heard about it she almost cried, too. Is there anything so powerful to subdue as forgiveness and love?—*Selected.*

"Master—" "Late again, Sandy! "Can't you manage to get here on time?"

Sandy (with a doleful headshake)—"I canna sleep o' nights, sor, an' so I'm loath to get up in the mornin'."

Master—"Eh, man, sleeplessness! Why don't you consult a doctor and get at the cause?"

Sandy—"I get at the cause weel eneuch, but it'll no shut up. It's six weeks auld, an' an awfu' yellor."—*Glasgow Times.*



## The Occidental Board

OF FOREIGN MISSIONS.

920 SACRAMENTO ST., SAN FRANCISCO.

Mrs. P. D. Browne, President, 920 Sacramento Street, San Francisco.

Public meeting first Monday in each month, sessions at 10 a. m. and 2 p. m. All are invited.

Executive Committee on each third Monday. A prayer-meeting precedes each meeting.

### Report of Synodical Meeting.

The Woman's Occidental Board of Foreign Missions convened October 22d in the First Congregational church in San Diego, with the president, Mrs. P. D. Browne, in the chair. Mrs. Stewart of Los Angeles was the leader of the devotional exercises, the keynote of which was, "Walking With God." Mrs. Terry of Santa Barbara was asked to lead in prayer, and others followed.

Mrs. Phillips of San Diego welcomed the ladies to the city, and response was made by Mrs. Ames of San Francisco.

Mr. Bannerman gave a word picture of the people in Africa among whom he had labored, and testified that although they are fierce, superstitious and cannibals, yet they are very responsive to kindness, and as they get love into their hearts one will see their faces transformed day by day.

"Financial Problems in Missionary Work," was the subject of papers by Mrs. Denniston and Mrs. Gage, and continued by half a dozen others in remarks such as: "Interest is the secret;" "The world is our Lord's country;" "If we want to evangelize the world we will do it;" "We need to be definite in purpose, definite in work, definite in prayer." Mrs. R. F. Coyle of Oakland spoke admirably on the subject, "Is the Foreign Missionary Spirit Essential to Growth?"

After prayer by Mrs. Minor the meeting adjourned for luncheon.

The afternoon session opened with "All Hail the Power of Jesus' Name," and the thought encircled in Mrs. Newell's Bible reading was the glory of God. A fraternal delegate from the W. C. T. U. was introduced, and the message given her by our president was, "In the Lord Jehovah is our everlasting strength."

After prayer was made for a blessing upon us as women, Mrs. Browne gave the secret of speaking so as to be heard; viz., "Look straight down the aisle before you, put your chin up, and throw out your voice." The president then announced that a young lady physician, Miss Maud Mackay, was ready to go out as a missionary, and placed before the Los Angeles Presbyterian Society her desire that it pledge itself for her outfit and salary. Several members responded with the thought that they would like to see it

done; that several times they had attempted the impossible and God had honored their trust. After retiring a few moments to vote upon it, the response brought in was favorable.

Mrs. Browne then, in few but forceful words, set forth the fact that if we want good missionaries in the future we must train them now in the home life. Noting that the cause of missions is the dearest thing in the heart of their mother, because it is the Lord's work, the children will be ready to give themselves to it.

Mrs. Minor, on "Church Life," pleaded for a return to the time-honored monthly concert of prayer for missions; that the need of the Church is to be trained in Christian living and Christian ministry for the good of the world.

Mrs. Murray M. Harris' paper on, "Our Christian Endeavorers," was listened to with marked attention.

During the next hour our hearts burned within us as we listened to Dr. Johnson and Mr. Bannerman tell of the people with whom they have lived in Africa, and their testimony to the power of the Gospel, with the repeated assurance they did not feel they ought to be "pitied for self-sacrifice," for the happiest days of their life had been there in the bush of Africa, telling Christ's love, doing work for him, and conscious of his presence with them.

After a motion of thanks to the Congregational ladies for their church, and to the Presbyterian ladies for their care of and attention to their guests, a verse of "How Firm a Foundation" was sung, and Dr. Mackenzie pronounced the benediction.

It had been a large and enthusiastic meeting, and deep spirituality pervaded it, extending from the time of the sacramental service participated in with the Synod early in the morning.

(Mrs. C.) Gertrude Thompson, Sec. Pro. Tem.

### The Policy of Politeness.

A fine illustration of the business value of good manners is found in the Bon Marche, an enormous establishment in Paris, where thousands of clerks are employed, and where almost everything is kept for sale. The two distinguishing characteristics of the house, it is said, are one low price to all and extreme courtesy. Mere politeness is not enough; the employees must try in every possible way to please, and to make customers feel at home. Something more must be done than is done in other stores, so that every visitor will remember the Bon Marche with pleasure. By this course the business has been developed until it is said to be the largest of the kind in the world. No other advertising is so efficacious.—*The Wellspring*.

Japan has six Women's Christian Temperance Unions, with a total membership of 428. The largest union is at Nagasaki with 200 members.



## Woman's North Pacific

PRESBYTERIAN BOARD OF MISSIONS,  
PORTLAND, OREGON.

Mrs. W. S. Ladd, President, Sixth and Columbia sts.

MEETINGS.—At the First Presbyterian Church, corner Twelfth and Alder streets—monthly, third Tuesday in each month at 2:00 p. m. Invitation extended to all. Executive Committee, first Tuesday of each month, at 10 a. m.

Missionaries are especially welcome at all meetings. Those en route via Portland are urged to notify the Board by addressing Mrs. Laura Preston Campbell, 480 Hall street.

Chinese Women's and Girls' Home, 350 Fourteenth street. Visitors always welcome.

All communications intended for this column should be sent to Mrs. E. W. Allen, 469 Sixth street, Portland, Oregon.

### Medical Missions.

PAPER READ AT OCTOBER MEETING OF THE  
CALVARY CHURCH MISSIONARY  
SOCIETY, PORTLAND.

#### EDUCATIONAL WORK.

The medical missionary is a teacher, and in connection with all of the hospitals there are training classes to teach Christian natives to care for their own people.

#### BREAKING UP HEATHENISH PRACTICES.

In China, all that is necessary to become a doctor is to hang out a sign, and as their religion does not allow of dissection, they know little of anatomy. We shudder as we read of their treatment of the sick and wounded ones—piling bricks on a broken leg for a long time to keep down swelling, giving broth made from a daughter's hand for a fever, are only samples of their knowledge of surgery and medicines.

#### ELEVATING WOMEN.

What the missionary has done for woman, she alone can tell. The natives found that the foreign doctors could cure men, why not cure the women? And the female missionary has had a chance to show her skill in the treatment of her suffering sister.

#### LEVELING CASTE.

The Christian doctor shows the same care in treating the low caste that he does in treating the high, and no wonder the poor natives come to the missions to be cured instead of going to their native doctors. In India, the doctors come from the high caste and will not come in contact with one of the low. A medical missionary tells of a case of which he knew: A poor fellow was brought to him suffering from acute mortification. He had no place to care for the poor fellow, and knowing of one of the state dispensaries which had plenty of room, he wrote a letter to the state physician in charge asking to have this man put into their hospital, and say-

ing that, if necessary, he would care for the patient. We found out afterwards that, although there were six empty beds, they placed the poor creature on the floor, because he was of the low caste. The doctor in charge told one of his attendants to cut off the leg. The doctor was going to a dinner party, and could not stay. After the amputation the patient was put back on the floor, and no attention paid to him. Of course he died. The head doctor could not pollute himself by touching a low caste.

#### PREACHING THE GOSPEL.

One traveler in speaking on this point says: "In most districts one medical missionary can do more than twenty evangelistic missionaries—working alone at the present time."

#### TESTIMONY TO THEIR VALUE.

That the Presbyterian church firmly believes in the medical missionary is shown by the fact that she supports more of this class than any other Board or Society in the world. We have now 64 physicians, 29 hospitals, and 57 dispensaries under the immediate care of the church. In many cases these missionaries are the advisers and trusted friends of kings, governors and princes, while the native people sometimes show their gratitude by falling down to kiss the feet of the missionary. Mrs. Isabella Bird Bishop, the authoress and traveler, once said that before she began her travels she was opposed to foreign missions. In an address before the Medical Missionary society a short time ago she made the following statement: "I have now travelled for more than seven years in Asia, and as a traveler entirely unconnected with missions, I desire to bear the strongest testimony that can be borne to the blessing of medical missions. I have never seen one medical missionary station conducted after the right fashion, which has not been a center of blessing, and a most happy work for all those engaged in it." The natives speak in the same strain. One native woman who saw a difficult operation performed said, "Some say the foreign doctors kill—why, they make the dead alive." Among the Musselmans, the medical work is the only part that seems to have gained much influence over them.

(To be continued.)

Why do we not always smile whenever we meet the eye of a fellow-being? That is the true recognition which ought to pass from soul to soul constantly. Little children, in simple communities, do this involuntarily, unconsciously. The honest-hearted German peasant does it. It is like magical sunlight all through that simple land, the perpetual greeting on the right hand and the left between strangers as they pass by each other, never without a smile.—Helen Hunt.



## Woman's Synodical Society

OF HOME MISSIONS OF CALIFORNIA.

Mrs. Willis T. Perkins, President, 614 Sutter street, San Francisco.

Miss S. Mabel Bigelow, Corresponding Secretary, 3014 Buchanan street, San Francisco.

This Synodical Society is the connecting link between the Woman's Board of Home Missions and the Presbyterian Societies in the Synod of California, and the medium of communication between the two.

Quarterly meetings are held at 920 Sacramento street, on the Saturday following the first Wednesday of January, April and July, at 2 P. M. All are invited. The annual meeting is held in October with Synod.

Articles designed for this column should be sent to the Editorial Secretary, Miss Clara Pierce San Anselmo.

### Report of the Annual Meeting.

The Eighteenth Annual Meeting of the Synodical Society was held in the First Congregational church of San Diego October 21st, which proved to be a bright red-letter day. Elect ladies had come from all parts of this promised land up to Jerusalem to keep the feast, and it was truly a season of refreshing. After the preparation service of prayer led by Mrs. W. B. Noble, the roll was called and encouraging responses given by Presbyterian Corresponding and Young People's secretaries, showing advance in gifts and interest.

Mrs. E. W. Sheriff of San Diego, the land of cactus and sagebrush that has been made to blossom as the rose, presented greetings. Our beloved president, Mrs. W. T. Perkins, responded and then presented her annual address, which will be printed in full with other reports of state officers in the official annual report. The year's review as presented by the president and the various secretaries was intensely interesting.

Roll call was conducted by Mrs. C. E. Walker. Earnest responses were given, as the members rose when the Presbyteries were called. There was one from Benicia, two from Oakland, one from Sacramento, two from San Francisco, one from San Jose, four from Santa Barbara, one from Stockton and eleven from Los Angeles.

With two exceptions of ladies who could not serve, the officers were all re-elected, Mrs. Gage and Mrs. Barnhisel being elected to the vacant offices. The names are as follows: President, Mrs. Willis T. Perkins; First Vice-President, Mrs. M. A. Rohrer; Second Vice-President, Mrs. Barnhisel; Recording Secretary, Mrs. J. P. Prutzman; Corresponding Secretary, Miss S. Mabel Bigelow; Young People's Secretary, Miss Grace H. de Fremery; Secretary of Literature, Mrs. F. S. Page; Secretary of Freedmen, Miss Sara T. Bingham; Secretary of Box Work, Mrs. H. B. Gage; Editorial Secretary, Miss Clara Pierce; Treasurer Contingent Fund, Miss M. E. Chase.

After noon recess, during which a delicious luncheon was served in the basement, the after-

noon session was opened by Mrs. S. Minor, recalling precious promises to willing workers. The messages from our Presbyterian presidents followed in quick succession and were just to the point. "The Outfit," or preparation for service, by Mrs. E. E. Canfield; "Prayer and Praise," our daily offering, by Mrs. W. B. McElwee; "Tithing of Time," our personal service, by Mrs. E. B. Wright; "Power to Let," undeveloped talent, by Mrs. L. H. Terry; "The Outlook," on white waiting fields, by Mrs. W. H. Hamilton; "An Increase," or widening work, by Mrs. H. F. Ames; "Loyalty," or whole-hearted co-operation, by Mrs. T. F. Day; "Go Forward," our marching orders, by Mrs. Samuel Minor.

Mrs. R. F. Coyle gave pleasant recollections of Winona, saying that at the meeting there patriotism ran riot. The memory of a beautiful song is with her still; "It must be told, it must be often sweetly told." Miss Anna Raymond of Utah said that there are twenty-seven schools and academies feeding our collegiate institute and Sheldon Jackson College. Mormonism is the same to-day that it was in the beginning. Mrs. L. H. Hunt described the needs of our brother in black in the "Dark Southland." Mrs. R. J. Forsyth spoke of our "Enlarged Opportunities," and made a strong plea for the enlarged Spanish school in Los Angeles, which will now accommodate twenty girls.

Mrs. W. H. Hamilton conducted the open parliament in which many took part. Miss Grace de Fremery led the Young People's Hour. Resolutions were passed urging loyalty to our Boards and calling attention to our special objects, much stress being laid upon the Mormon work. Rev. Hugh Walker gave an interesting address commending woman's work in missions. With a vote of thanks to our kind entertainers, we adjourned, feeling that "the fellowship of kindred minds is like to that above."

In the evening the Synodical Society united with Synod in a popular meeting in the Presbyterian church. Dr. R. F. Coyle gave a rousing address on "Home Fields" and Mrs. C. E. Walker and Mrs. H. H. Rice gave "Glimpses of Our Missions" with the stereopticon.

*Carrie B. Rice, Sec. Pro. Tem.*

On Tuesday following Synod the ladies held a reception at the Spanish school in Los Angeles. After luncheon at the school they all attended a special meeting in the First church, where the state officers addressed the Los Angeles ladies.

A new fruit, whose flavor reminds one of the pineapple, has been described by a French horticulturist. It is 1½ to 2½ inches long, and it grows on a shrub named *Feyoa sellowiana*, which is indigenous in La Plata, but thrives in Southern France. The meat of the fruit is firm, of white color and sweet taste, very juicy, and gives off an extremely penetrating and agreeable odor.



## The Sunday-School.

Notes by Prof. Thomas F. Day, D.D.

### Manasseh's Sin and Repentance. (II Chron. xxxiii: 9-16.)

LESSON VIII. November 20, 1898.

GOLDEN TEXT: *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.* (I John i: 9.)

#### I. Introduction.

1. TIME. About 648 B. C.
2. HEZEKIAH AND THE "REMNANT."

In our last lesson we saw the retreating army of the Assyrians hastening eastward after the Divine vengeance had fallen on their camp. Sennacherib, disgusted possibly, and not without fear less further aggression should bring on him the wrath of the offended Western deities, left Judah unmolested by further invasion. But he still held the Westland under his control. The fortresses of Palestine were manned by his soldiers, Judah remained his vassal and had no further desire for revolt. Hezekiah and the handful of Judahites, whom Jehovah had left as "a very small remnant" (Isa. i: 9) had learned their lesson and now devoted themselves to repairing the shattered fortunes of the state. One feature of the situation was in their favor. Sennacherib sent no foreigners in to take the place of deported citizens as Sargon had done, and as his successors afterwards did in the case of Samaria. The remnant was small indeed but homogeneous. Hezekiah was, therefore, not without popular support when he took up again the reforms from which political ambitions had turned him aside. The conditions, bad as they were, helped rather than hindered the work of reform. For the Assyrians had swept away the high places of Judah along with so many of its homes and hearthstones. What of the deities once worshipped there? Plainly they were impotent to defend their sanctuaries, while Jerusalem, the seat of Jehovah's worship, remained inviolate. Thereafter the idea of a central sanctuary gained strength, and the importance of Jerusalem steadily increased. We may imagine that the closing years of Hezekiah's reign were calm and prosperous, and that Isaiah (of whose later activity we have no record) was his constant and trusted counsellor and coadjutor.

3. THE REACTION UNDER MANASSEH.—Manasseh (690-640) was twelve years old when he began to reign. At first he was under the influence of men on whom the lessons of the past had left a deep impression; God-fearing men, disciples of Isaiah, who had been trained in the atmosphere of Hezekiah's court. But when he reached manhood (about 680) he reversed his father's policy. The motive for this, it has been suggested, was his anxiety to conciliate the new Assyrian king, Esarhaddon (680-668), who had

adopted a more vigorous policy toward the Westland. Manasseh introduced Assyrian star-worship into Judah (II Kings xxi: 5) along with other heathen cults. His innovations were resisted by the faithful Isaiah-party, whose adherents he persecuted with relentless hate. Their "innocent blood filled Jerusalem from one end to another" (II Kings xxi: 16). It is possible though not probable that Isaiah met his death in this persecution as the Jewish tradition affirms.

4. MANASSEH AND ASSHURBANIPAL.—Manasseh ran his reckless course for more than thirty years (from 680-648). Meanwhile Asshurbanipal (668-625, the Sardanapalus of Greek historians and the Osnappar of Ezra iv: 10) had succeeded his father Esarhaddon as king of Assyria. His tastes were literary. He founded a great library and kept an army of scribes busy copying ancient records. He erected splendid buildings and filled them with the choicest works of art. He was not a warrior, but carried on military operations through his generals, the veterans of Esarhaddon's campaigns. With the decline of military prestige the empire's hold upon vassal states weakened. In 652-648 a widespread revolt took place, embracing Babylon, Egypt, Palestine and Arabia. Manasseh was implicated in the rebellion and was carried to Babylon, but was released by Asshurbanipal. Although Manasseh's experience was but an episode in the wider history of the time, yet it had a greater influence on the destiny of God's people than all contemporaneous events combined.

#### II. Explanatory Notes.

9. *Made Judah . . . to err:* As king he had great influence, but he threw the weight of it into the wrong scale. He reproduced the sins of his predecessors and added to them. *Do worse than the heathen*, R. V., "So that they did even more than the nations, etc." There was a refinement of wickedness in Manasseh's doings which went beyond the primitive idolatries and sins of the original population of Palestine.

10. *Jehovah spake to Manasseh:* What he spoke is summarized in II Kings xxi: 11-16, but the Chronicler omits it. The rest of the lesson is found only in Chronicles.

11. *Captains of the host:* This quite agrees with Asshurbanipal's practice of conducting warfare through subordinates. *Took Manasseh among the thorns:* Not as Matthew Henry explains, "In some bush or other, perhaps in some garden where he had hid himself," but rather "with hooks" inserted in the nose or upper lip (cf. Amos iv: 2 and II Kings xix: 28). *Bound him with fetters:* The word indicates that the fetters were double, i. e., in pairs, and made of brass. Perhaps both hands and feet were bound. *Carried him to Babylon:* Why not to Nineveh? Because Asshurbanipal had just overthrown his brother, the rebellious viceroy of Babylon, and



was making that city his residence until quiet should be restored.

12. *He besought Jehovah his God*, lit., "He made pleasant (or smoothed) the face of Jehovah." The expressive idiom suggests the removal from the countenance of a contracted brow and other signs of anger.

13. *Brought him again to Jerusalem*: Jehovah inclined Assurbanipal, who was noted for his cruelty, to show clemency to Manasseh. Assyria had drained its resources in subduing the rebels in Babylon and Edom. Its hold on Egypt was precarious. Naturally, Assurbanipal sought to retain the allegiance of Palestine by pursuing a mild and conciliatory policy.

14. *Wall without the city*, R. V., "the outer wall of the city:" Hezekiah had begun it (ch. xxxii: 5) and Manasseh finished it. *The city of David*: that part of Jerusalem known as Zion or the "Upper City." *Gihon in the valley*: Either the valley of the Kidron east of Jerusalem or the Tyropoeon Valley which ran through the city. The uncertainty as to Gihon's exact location has given rise to different theories as to the wall, but probably it was on the northeast side of the city, which was most exposed to attacks of invaders. *Ophel* was a slope of Mount Moriah lying south of the temple area. In all this Manasseh's purpose was to guard against further attack.

15. *He took away the idol*: "took away" and "cast out" indicate a less thorough-going reform than that which occurred in the days of Josiah, who "ground to powder" the idols. *The idol*: The same that is mentioned in verse 7, which in the corresponding narrative (II Kings xxi: 7) is called the "graven image of the Asherah."

### III. Lesson Points.

1. *Central Thought*. God is merciful to the chief of sinners. He arrests them in their evil course. If gentle measures fail he employs severity. A hook in the nose and a prison are among his means of grace. Whatever be the method, his aim is to lead the transgressor to repentance.

2. A good father may have a bad son; this is no argument against family religion.

3. No man sinneth unto himself.

4. Manasseh's was a prison-repentance; for that reason some have supposed that it was not permanent.

5. We ought to know that Jehovah is God by his gentlest whisper, and not wait for the crash of his thunderbolts.

6. However sincere repentance may be, it cannot undo all the mischief wrought by our sin.

7. Do we repent? There are works meet for repentance to be done; walls to be built for the defence of weak places in our character, and old idolatries to be crushed out.

*San Francisco Theological Seminary.*

### Recent Science.

Electrical refrigeration has proven successful during one summer's trial. An electric motor was used for driving two compressor pumps, the gas to be compressed being sulphurous acid instead of ammonia. The average horse power of current was 3.08, producing an equivalent of two tons of ice in 24 hours.

The construction of a pneumatic tube line from London to Bombay, a distance of 4,400 miles, is the striking engineering scheme brought forward in India, with the prediction that sooner or later the line will be an accomplished fact. When completed, mails will be transported between the two cities in 24 hours.

A rare combination of magnificent scientific discovery and absurd application is the ultra-violet light telegraph of Prof. Zickler of Brunn. A powerful arc lamp is used as transmitter, with a glass screen to produce dot and dash flashes of the ultra-violet beam; and the remarkable result is the perfection of the receiver, so that the ultra-violet beam not only provokes a discharge when it falls on the cathode of a strained air-gap, as was shown by Hertz, but that this influence of the short and easily absorbed ultra-violet light is extended to so great a distance as 550 feet.

A South African plant, the *Auragia albens*, is extensively cultivated in New Zealand on account of its remarkable property of destroying moths, which are attracted to it by a profusion of odorous whitish flowers. Whole swarms of the insects which gather upon the bushes during a summer evening have disappeared before the following morning. The action of the flower is entirely mechanical, the nectar being at the base of the deep calyx, which is guarded by two powerful jaws that close firmly upon the proboscis thrust inward in search of the sweet, holding the insect prisoner until it dies.

Very much of a mystery still are the X-rays, which Mr. G. J. Stoney, the British physicist, explains by an enlargement of the theory first advanced by Sir George Stokes. He supposes the cathode rays to consist of negatively charged missiles, shot in showers like hedge-firing from the negative electrode against a target which receives and suddenly arrests them; and the Roentgen rays to be due to the independent pulses propagated through the ether when these streams are suddenly stopped or altered. The radiation from the target reaches the object under examination as an undulation made up of irregular pulses. The undulation can be resolved into trains of waves of different lengths, and it is the train of short wave-length that passes through the object, producing the Roentgen effect. The more violent, abrupt, and irregular the hedge-firing, the more abundant will be these constituents of short wave-length.



## How Does War Affect the Soldier's Personal Character?

BY H. A. BROWN,  
Chaplain of "The Rough Riders."

One of the effects of war so frequently pointed out is the baneful effect upon the character of the soldier. Many thoughtful people consider it an unmixed evil, tending only to destroy the good, and to foster only that which is bad, in the heart. This idea has so taken hold of anxious parents that they seem to shudder more at the danger to the character of their sons than at those dangers arising from actual combat.

The writer believes this view to be a mistaken one. He has for a number of years made a special study of men, having had opportunities to associate with them under all possible conditions, not only in our large cities and small villages, but in mining-camps and sparsely settled country districts, both East and West. It has been his privilege to serve as chaplain of the now celebrated Rough Riders, to march with them by night and day, to share their privations, minister to their necessities, and be present under fire at every battle in the province of Santiago de Cuba.

If there ever was a regiment combining all classes of civilized society, that regiment is the Rough Riders. Here we find the professional gambler from Arizona marching beside the Young Men's Christian Association man from Boston; the reckless cowpuncher of the plains seated at mess with the society swell of the East; the Pawnee Indian from Oklahoma sleeping beside the Harvard graduate of Massachusetts; the hard-handed miner of New Mexico, and the lily-fingered broker of New York; in short, representatives of every profession, trade and calling are found here. Surely, no better opportunity for study of the moral effects of war upon the individual could possibly be afforded.

Nor has this opportunity been neglected by the writer. He has not only personally observed, but has discussed the matter with officers, and carefully questioned the men. Strange as it may seem to some, there seems to be practically but one opinion: The Rough Riders is a better regiment morally to-day than when mustered into service. The following is personal testimony given and noted by the writer: "I tell you, the army makes a man out of a fellow"; "I feel that I'm a better man"; "I've learned self-reliance and self-control"; "I think more about God than I used to"; "I have more sympathy and thoughtfulness for others than before"; "I've learned to respect authority since coming to the army"; "I never before knew how much I had to be thankful for"; "If I get out of this alive, I'll do less complaining." These expressions and kindred others, taken from all classes, reveal the fact that war often sets men thinking along right lines, and that it does not make them thoughtless and reckless.

Again the question arises as to camp morality,

drunkenness, vicious habits, evil associations and communications. Are the dangers arising from these things more serious than at home? These vices, of course, are ever present in the army as elsewhere. Spanish rum was always obtainable. Intemperate men came into the army, and intemperate men will be mustered out. Abundant opportunities for doing wrong were ever present in the regiment. Yet army vices have either been greatly magnified in the past, or there is a different class of men in the army to-day than formerly. The writer, dressed in common soldier uniform, often moved incognito among the men at night, sat with them in their circles, listened to their jokes and stories, and joined in their camp songs; yet, up to the present day, he has yet to see a single case of intoxication, to hear a single vulgar story or song, or note a single disrespectful remark directed against the Christian religion. Never has he spent one-tenth of the time spent in the army anywhere in private life with like experience.

Attendance at Sunday services has ever been good. It is perfectly safe to say the percentage is above that in any city in the United States.

Two incidents illustrative of army life are well worth relating here. After the battle of Las Guasimas, and the wounded had been tenderly borne away to the hospital, the regiment gathered sadly and lovingly, with uncovered heads, around the new-made trench where eight of their brave comrades lay cold in death. As the chaplain repeated the words, "Let us pray," every man of the regiment reverently knelt, with bowed head, while prayer was being offered to God. As the service closed, another incident occurred, never to be forgotten. A sergeant of Troop E came forward and said: "Chaplain, I have never been baptized. I love God and I wish to confess him before men. I shall try henceforth to do his will. Yesterday I received my baptism by fire. May I not to-day receive, at your hands, the baptism of water?" And kneeling there, where but the day before he stood bravely in the thickest of the fight, he received the sacred rite of baptism. After the bloody charge up the hill of San Juan, when he was ever seen in the front of battle, though hungry, and exhausted by the dreadful heat and conflict, when others lay down to rest, this sergeant bound the red cross upon his arm and went out to minister to his wounded comrades. It proved too much for his exhausted frame; his love was greater than his strength. The dreaded fever seized him, and, though he lived to reach Montauk, he was carried in a casket, borne by weeping comrades, to his parents in New York City. He can never die. He is grafted on to the infinite. His influence will ever be felt in succeeding generations. These are but few of the many incidents and observations which, in time of war, such as the one just ended, convince the observer that war, though terrible, is not an unmixed evil.—*S. S. Times of October 22d.*



## Literature of the Day.

BY E. WOODWARD BROWN.

[All books and magazines received will be acknowledged promptly. Any extended notice will be at the option of the Literary Editor.]

### Magazines.

The November *Record of Christian Work* contains a number of unusually interesting and suggestive articles for the Bible student and Christian worker. Mr. Robert E. Speer, the well-known Bible teacher and secretary of the Presbyterian Board of Foreign Missions, contributes an article on "Practical Suggestions for Home Bible Study." Dr. J. R. Miller writes on "The Beatitude of Purity" in his series of articles, and Rev. Kenneth Mackenzie, Jr., contributes a specially interesting article on "The Transfiguration." The regular departments of the magazine are unusually strong, being edited by such men as Rev. C. I. Scofield, Rev. R. A. Torrey, D. L. Moody and D. W. Whittle.

The November *Century* gives "Lowell's Impressions of Spain," taken from hitherto unpublished official despatches sent by James Russell Lowell when he was American minister at Madrid. The article has a prefatory note on Spanish politics by Hon. A. A. Adey, Second Assistant of State. Lowell made and retained throughout his mission the friendship of Senors Canovas and Silvela, and his despatches were often filled with kindly bits of court gossip unusual in State Department documents.

The leading article in *Appletons' Popular Science Monthly* for November will be a discussion of the origin of the peoples which originally settled middle America. Prof. E. S. Morse, the author, is well known as a scientist and traveler, and his views on such a subject are of great value and interest.

*The American Monthly Review of Reviews* for November contains an illustrated account by Dr. Shaw of the work of the Y. M. C. A. in the army and navy of the late war with Spain. Prof. L. M. Keasbey and Dr. Emory R. Johnson treat of the Nicaraguan Canal. Mr. James Creelman, the war correspondent, tells the story of his Santiago experiences. "Newspaper Correspondents in the War" is well illustrated with portraits, while Roosevelt is the subject of many cartoons appropriate to his candidacy for Governor of New York.

The principal attractions offered by *The Youth's Companion* for the remaining weeks of 1898 provide a foretaste of the good things to follow in the new volume for 1899. To the first issue in November Frank R. Stockton will contribute a humorous sketch, entitled "Some of My Dogs," and in the issue for the week of November 10th will appear Rudyard Kipling's thrilling story of the heroism of the soldiers in the ranks, "The Burning of the *Sarah Sands*."

In the seven issues to follow there will be contributions by Lord Dufferin, William D. Howells, J. E. Chamberlin, the American war correspondent, Mary E. Wilkins, Hon. Thomas B. Reed, the Marquis of Lorne, Mme. Lillian Nordica and I. Zangwill. Those who subscribe now for the 1899 volume will receive every November and December issue of *The Companion* from the time of subscription to the end of the year free, the Companion Calendar for 1899 free, and then the entire 52 issues of *The Companion* to January 1, 1900. An illustrated announcement of the 1899 volume and sample copies will be sent free to any one addressing The Youth's Companion, 211 Columbus Ave., Boston, Mass.

*Lippincott's* for November has a story by Mrs. Burton Harrison entitled "A Triple Entanglement." Jessie F. O'Donnell tells of "The Horse in Folk-lore." Annie Steger Winston asks "Who Is Your Favorite Author?" "Fanciful Predictions of War" by William Ward Crane, "Our Soldiers' Songs" by the same author, and "A Ute Funeral" by Paul Ward Beck, are the best of the shorter articles.

Mrs. Ballington Booth, of "The American Volunteers," is writing out her experiences in American prisons, and in the slums of New York, for *The Ladies' Home Journal*. Mrs. Booth has perhaps come closer to the lives and confidences of the men and women in prisons, and to know the poor better, than any woman living. She will not only tell what she has seen, but she will point out what her experience has shown her to be the most effective way in dealing with the people of the prisons and the slums.

### Books Received.

From John D. Wattles & Co., Philadelphia:  
"The Messages of the Earlier Prophets," arranged by Profs. F. K. Sanders and C. F. Kent. Price, \$1.

From The Pilgrim Press, Boston and Chicago:  
"Gregory, the Armenian," by Helen R. Robb. Price, \$1.25.  
"Around the Yule Log," by Willis Boyd Allen. Price, \$1.25.

From R. F. Fenno & Co., New York:  
"The Fall of Santiago," by Thos. J. Vivian. Price, \$1.50.  
"Peggy of the Bartons," by B. M. Crocker. Price, \$1.25.

From The Lutheran Publication Society, Philadelphia:  
"Christian Truth and Life," Sermons, by Milton Valentine, D.D. Price, \$1.50.

Insincerity in a man's own heart must make all his enjoyments, all that concerns him, unreal; so that his whole life must seem like a merely dramatic representation. — *Hawthorne*.



## Answers to Correspondents.

[Questions touching religious experience, church work, doctrine, polity, and history are solicited as well as interpretation of Scripture passages.]

Ques. No. 213. Was the date of the creation 4004 B. C.?

Ans. The Bible does not say when it was and science can only give guesses widely apart. The figures at the head of the reference columns of the Bible were the guesses of Archbishop Ussher, who had to fill up unknown gaps. He was probably far astray. Moses says: "In the beginning" [Hebrew: In the head (of things)]. We are safer in following Moses. Science, however, puts man late in the series.

Ques. No. 214. What means can be helpfully applied to check the growing discontent in society between the employed and their employers?

Ans. We ought (1) to lead envious men to see that wealth and happiness are not synonyms. There are happy poor and wretched rich. Then (2) we ought to teach all toilers the true methods of honestly becoming rich, frugality, sobriety, industry, excellence, self-denial and persistence. Again (3) we ought to hold up to public contempt the rich, who become so by fraud and oppression, and to reject gifts which such offer at the temples of charity, learning and religion, and (4) we should be just and by law compel all to be just toward our fellowmen. Selfishness must give way to the Golden Rule. A Christianity of Christ must be preached not only, *but lived*. Political economy must be saturated with streams of healing from Calvary. The civil power must help and, when natural resources have been seized upon and held so as to oppress, the state must administer these in the name of all and for all.

Ques. No. 215. Has the United States government no power to suppress polygamy in Utah?

Ans. Probably *mandamus* proceedings in the United States courts could compel the State to legislate under its constitution, under penalty of a return to territorial status. But a constitutional amendment (to the United States Constitution) providing for a uniform marriage and divorce law, would give the United States courts original jurisdiction.

Ques. No. 216. Should Christian people encourage the cry, "Remember the Maine"? Is it not the cry of revenge?

Ans. "Howbeit, that was not first which is spiritual, but that which is natural" (I Cor. xv: 46). We now begin to feel a more Christian spirit.

Ques. No. 217. What is the difference between psyche and pneuma, and is the distinction made in the Bible in describing the entire nature of mankind?

Ans. The former term is used most frequently to express the non-material part of man, with special reference to the activities of our animal propensities. The *pneuma* is used of our spirit in a more exclusively spiritual sense. Heard, in his "Tri-partite Nature of Man," tries to show that these two terms are used to describe separate entities, so that with the *soma*, or body, they complete the threefold nature of man. His conclusions are not generally accepted. The Bible does not try to employ philosophical definitions. It teaches religion; not philosophy or science.

Ques. No. 218. What do Unitarians mean when they say they believe in the divinity of Christ, but not in his deity? Is that the distinction some writers make when they say we are divine as well as Christ?

Ans. Unitarians differ widely as to the person of Christ. Most of them say that Christ is divine in the fullness of the Spirit which rested upon him. They deny the *logos* as *resident deity*, but only as effulgence or influence. Dr. Jas. Freeman Clarke taught that Christ was divine in this sense. He was a man through whom God, by his Holy Spirit, shone, as a candle lights up a soldier's tent. The Unitarian will not say with Thomas, "My Lord and *my God*." Many deny any miracle of incarnation, and believe that Jesus was the child of Joseph and Mary.

Ques. No. 219. If individual members of a family try to obey God's laws, as, for instance, in keeping the Sabbath and honoring Him with their substance, is it just that they should suffer in the punishments visited on the family as a whole for the sins of its heads?

Ans. We live in an organized civil and social order. We cannot secure ideal justice in all cases. The innocent sometimes suffer with the guilty. Such suffering, however, is not the infliction of judgment. It is not for us to say how far God may righteously allow chastisement which means sorrow looking toward our betterment.

Perhaps few of our readers know how comparatively recent are the ices upon whose universally seductive charms party-givers now depend so much. *Harper's Bazar*, for November, says:

Ice-cream was first introduced at the national capital by Mrs. Alexander Hamilton, who had had it in her home in New York. She used to tell with amusement of the delight with which President Jackson first tasted it, and how he promptly decided to have ices at the Executive Mansion. Accordingly, guests at the next receptions were treated to the frozen mystery, and afforded considerable fun to the initiated by the reluctance with which they tasted it. Those from the rural districts, especially, first eyed it suspiciously, then melted each spoonful with breath before consuming it. Their distrust was soon removed, however, and plates were emptied with great rapidity.



## Christian Endeavor Service.

By Prof. J. H. Goodell.

Praise the Lord. (Ps. cxlviii: 1-20)

Topic for November 20th.

A THANKSGIVING MEETING.

All song is not praise. All singing of pious sentiment is not praise. A whole evening may be devoted to a "song service" without a whit of praise in it from first to last. The Psalmist in his poem says: "Sing praises upon the harp unto our God." I wonder if he would call upon us of to-day to praise God on the music-box, regina, gramophone, etc. In other words, can a man wind up a machine and start a series of sounds which can be spoken of as praising the Lord? Will the merely artistic manipulation of the vocal chords in the use of so-called sacred music constitute praise?

How suggestive it is if it is true that we may mass together people trained to the highest skill in music, the finest instruments man can produce, classical music of the highest order both vocal and instrumental, the best sacred compositions the world has produced, and still have no praise.

Nervous effects may be produced by music without giving forth or calling out praise. We may be moved to tears, thrilled in every fiber of our physical being and so impelled by what we hear as to sign a card, go forward to the "anxious seat" or give some other token of emotional effect, but no praise be in it all.

Praise is the movement of the soul towards God in joyful appreciation of himself. It is the joint product of experience and providence. When the rain falls on the landscape and the sun shines on the track of the cloud-fall, the grass and the leaves and the blossoms must shoot forth in every spot where there is life. Praise is not the foliage and the flower and the fragrance of the soul that comes under the culture of God. And it is as sure to follow as the grass to spring up after the rain. It may be silent. The heart of man may be surcharged with praise so that no sound of language or note of instrument can adequately give expression to his recognition of what God is to him. It may be vociferous. The pent-up praise may demand that every sweet voice and every musical instrument be brought into requisition to give utterance to what that man has seen in his God.

The presence of God in the soul of man may impel his fingers as he sweeps the harp or marches grandly along the organ key-board. It may burst out in majestic oratorio or measured chant or simple hymn. But whether by one or the other, whether by sound or silence, praise is the outreaching of the soul to God responding to his touch. It is the soul understanding God, his greatness and goodness, his personal relation to itself and his providential manifestations to his children. In the psalm connected with this week's topic, it is very noticeable how the writer

has most wonderfully interwoven his call to praise with both what God is and what he has done for men. Telling the number of the stars is near the statement that he "healeth the broken in heart." He is mighty in power and his understanding is infinite; but this is associated with his upholding the meek and bringing the wicked down to the ground. If we would remove the psalm numbers from the one hundred and forty-sixth, and read this entire section to the end of the book, we would appreciate far better the heavenward sweep of lofty sentiment and inspiring portrayal of God's character.

Praise, then, comes from the intelligent study of God and his ways. No professional psalm-tinker wrote these closing lines of this book. No man in love with his intellectual pursuits or poetic genius merely, gave birth to these sentiments. It is the outburst of a soul that has found God; has understood him; has watched the flow of his love to nature, to nations and to men; has discovered and has interpreted God's relation to himself; and now pours out in song its own love returning to God who gave it birth. To be able to praise God, therefore, is a great ability. Some one has said that praise is an art. It is far more than that. It is religion. It is our faith and our knowledge and our hope and our service combining to make the most sacred offering of ourselves to Him in whom we live and who lives in us.

Hence, praise is worship. It is the most eternal form of worship. Of all the records of the past relating to religious life among men, nothing is so fresh, so vital and so increasingly useful as the psalms and hymns in which men have thus breathed out their most beautiful glimpses of God. Sermons die; creeds wax old as garments do; and even prayers vanish away. But as stars flash their way above us regardless of space, so these sacred expressions of praise, regardless of the centuries, thrill the hearts of generation after generation of those who come and go on their way over the paths of time to the hills of eternity. And who shall say that these redeemed souls learning these lessons of praise as they pass along shall not carry many of them into the worship of heaven?

This topic is announced as belonging to our Thanksgiving anniversary. Let it be so. Doubtless multitudes of us will express our gladness at the abundant harvests; the return of measurable prosperity; the victories on land and sea; the greatness of our institutions; and numberless personal blessings we may recall as falling in our way during the immediate past. This is well. It is worth a public proclamation and a general stir among the people of the nation to preserve a decent recognition of God's unstinted and impartial care. But happy is that man and body of worshipers who come to this day of feasting and religious service with such an experience with God that the soul must lift itself up to its Maker and Redeemer on the tireless wings of real life.



## Church News.

[We shall always be glad to hear from any church or pastor: as to happenings, activities and successes; as to additions to membership or congregation or contributions; also as to sketches of interesting occasions or meetings.—Ed.]

### Ministerial Union.

"Echoes from Synod" entertained the brethren at the meeting of the Ministerial Union Monday, November 6th. Elder H. E. Bostwick was the first speaker. He was impressed with the spiritual character of Synod. God was in it from the beginning to the end. He noticed the large number of young men on the roll and was sure that the influence of so spiritual a gathering could not but be of lasting good to them.

Rev. Barton S. Perry was the next speaker. He remarked upon the modesty of Rev. W. E. Dodge of San Bernardino in declining the nomination which in succession should have gone to his Presbytery, and the happy unanimous choice of Dr. Coyle as moderator. He was pleased with the settlement of the Seminary question, and the withdrawal of the proposed *new plan* in the interest of peace. In his mind it was one of the best meetings of Synod in years.

Dr. Mathena was gratified over the Foreign Missionary showing, and especially the speech of the Chinese brother with regard to the influence of the work on the coast in China. He was in favor of dividing the Synod.

Rev. Theo. F. Burnham was the last speaker. He said it was the most Godly Synod he had attended in California. He alluded to the good work of the Synod's Seminary Committee, and felt that the effects of their work had been throughout in the interest of peace and goodwill and progress. He referred to the OCCIDENT, and its presentation to Synod, and was glad of the encouragement given to the paper by the brethren.

All agreed it was one of the most enjoyable Synods for years. Next Thursday Dr. Cryor will introduce a converted Jewish rabbi.

### Southern California State Sunday-School Convention.

The Eighth Annual Convention of the Southern California State Sunday-school Association is to be held at

Los Angeles, November 25th, 26th, and 27th. In a very attractive program we find the names of a host of able and beloved brethren of our own denomination, both preachers and elders, besides those of leading men of other churches. A treat is in store for those who can attend.

### California.

LOS GATOS.—The month has been made memorable by the presence among us of Mrs. George Fitch, a missionary returning to China, and a near relative of several of our church members. Mrs. Fitch has been at home a year convalescing after a serious case of nervous prostration, but is now rejoicing in her recovery, which enables her to return to her field of labor in Shanghai, where her husband, Mr. George Fitch, has charge of one of the large missionary presses. In the absence of our pastor, Mrs. Fitch addressed us on Sabbath morning, October 23d, giving us some insight into the condition of the Chinese among whom she labors. Her theme was the need of a more earnest consecration among Christians everywhere, a feeding more fully on the Bread of Life. Our ladies' missionary society tendered Mrs. Fitch a reception in the church parlors, at which there was a large number present. The deep spirituality, as well as the sweet personal qualities of this lady, have made a lasting impression on all who came in contact with her, and many blessings follow her as she starts on her long voyage. Our pastor, Rev. A. H. Barnhisel, with one elder, represented the church at the Presbytery meeting at Santa Cruz. Mr. Barnhisel was chosen one of the clerks for the ensuing year. Our pastor also went to San Diego to attend the Synod, and on Sunday last favored us with a comprehensive and interesting account of the proceedings. The monthly social of our Y. P. S. C. E. for November took the form of a reception to the young people's societies of the other churches of the town. The invitation was very generally responded to, and a large number of young people from the Methodist, Baptist, and Christian churches, as well as their pastors, were present to enjoy the pleasant program provided for their entertainment.

REDLANDS.—The installation of

Rev. Dr. Noble took place on Sunday morning, November 6th. The church was crowded to its utmost capacity with an interested and enthusiastic congregation. Rev. Hugh K. Walker, pastor of the Immanuel Church, Los Angeles, preached an eloquent sermon. He defended the distinctive doctrines of the Presbyterian Church, showed that they were not to be sneered at as mere "shibboleths," nor abandoned at the demand of liberalism; and illustrated their fitness to carry us over the Jordans of life and solve its difficult and mysterious problems. In answer to the charge that the Presbyterian Church is narrow and bigoted, he showed that it surpassed the most liberal denominations in the openness of its doors to members, requiring no subscription to creed, but only confession of faith in Jesus Christ. Rev. Dr. Gunsaulus, he said, in accepting the call to the Plymouth Congregational Church, made the condition that that church abolish its doctrinal requirement for membership, and take the liberal position of the Presbyterian Church. Rev. A. A. Dinsmore, D.D., delivered the charge to the pastor, and Rev. H. B. Gage the charge to the people. All the participating ministers expressed their gratification at the return of Dr. Noble to Southern California, and gave him a hearty welcome. His pastorate opens under most favorable auspices. Redlands is growing rapidly; many houses are being built, and the demand for houses is in excess of the

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supply. The population is largely of the church-going class. A beautiful and commodious church is in progress of erection. The congregation is harmonious and full of zeal, and a prayerful and earnest spirit prevails.

LIVERMORE.—Our pastor, Rev. Mr. Hicks, is absent on a three weeks' vacation; we are holding union services with the M. E. Church. Much interest is being shown in the C. E. society.

#### Oregon.

PORTLAND. *Calvary*.—The annual meeting of the church was conducted this year in a new and most interesting way. A whole evening was given to it and there was a large attendance. All were seated at a banquet table, beautifully decorated, and refreshments were served. Then, while the guests still remained seated, reports were given and after-dinner speeches made on the affairs of the church. The spirit was hopeful, the outlook encouraging. Much of the deficit on the year's expenses was subscribed at once and the rest made up afterwards. The church has cause to congratulate herself on the earnest business methods employed in her finances.

OREGON CITY.—The First Presbyterian church celebrated the decennial anniversary of its organization on Sunday, October 30th. Memorial services were held in the morning, the Lord's Supper celebrated at three P. M., and in the evening the pastor preached a historical sermon. All these services were well attended. In the early part of October, 1888, a petition signed by fourteen persons asking for a Presbyterian church organization on the hill portion of Oregon City was presented to the (then) Presbytery of Oregon. Presbytery appointed Rev. W. O. Forbes, Rev. Thos. Boyd, D.D., Rev. A. J. Brown, D.D., Elders Wm. Wadhams and Prof. R. K. Warren a committee to organize, if the way be clear. On October 28, 1888, Rev. W. O. Forbes preached morning and evening and on the day following he, with Drs. Boyd and Brown, organized the church with the following nine members: J. M. and Mrs. Bacon, S. A. and Mrs. Schoonover and daughter Emma, L. C. and Mrs. Caples, Mary T. Berger and Mary Roberts. Rev.



## "Take it back

—go to some grocer who will give you Pearlina. That's the only way to do when they send you an imitation.

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E. T. Ingle was supply for less than a year. Rev. G. W. Giboney, now of Spokane First, was called in 1889 and remained pastor until October 31, 1894. The present pastorate began November 1, 1894. For a while the new organization worshipped in a dwelling-house on the Bluff, near the Morey residence. The second place of worship was Seventh and Jefferson streets, where the present (and third) edifice stands. In ten years the church has received 315 members, given to the Boards \$1,211 and paid out in congregational expenses \$15,222. The outlook is very bright. It may be of interest to many Coast people to know that the first Presbyterian church in the bounds of the State of Oregon was at Oregon City. The date of its organization is not definitely known but it was probably before 1840. These pioneer Presbyterians worshipped in Day & Robertson's store, which stood on the site of the lock house on the West Side. There are still living in Oregon City those who were baptized there in infancy and there are some who heard the martyred Whitman preach on the occasions of his not infrequent visits to the city. In the year 1844 this Presbyterian church voted to move across the Willamette and to become congregational in government.

ELGIN.—Our new church is finished. We have no pastor at present. The Helping Hand aid society raised about \$125, which will be used to furnish the interior of the church. Our Synodical Missionary has promised to send us a minister soon. We will

then dedicate our church and proceed with the Lord's work in this part of his vineyard.

#### Washington.

Centenary church pulpit has recently been filled by different divines.

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Among the number we had the pleasure, during the recent meeting of Synod, of hearing your talented Dr. Landon. Our pastor, Rev. Van Nuys, spent a Sabbath upon the Spokane Indian Reservation. He was much impressed with the good, earnest lives of these Christian Indians. Our presbyterial society last spring gave a generous contribution to these people, which was wisely spent for seed wheat. The government has given these Indian farmers a threshing machine; and a veritable return of our "bread cast upon the waters" was witnessed by Mr. Van Nuys. A missionary tea was given last Friday at the home of the president, which was well attended. The program consisted of music, devotional exercises and papers upon the topics of this month, viz., "The Mormons and Medical Missions." One pleasant feature of the afternoon was the "metrical toasts." Each lady responded to his name by repeating a stanza from some favorite hymn or poem. Delicious refreshments, served by the young ladies, closed a delightful and profitable meeting in the history of our woman's missionary society.

PORT TOWNSEND. —Rev. David H. McCullagh of Dallas, Oregon, has received a call to become pastor of the First Presbyterian church of Port Townsend, Wash.

#### IN MEMORIAM.

Mrs. M. L. W. Towle of Napa.

Of the several lines in which the Great Master may be followed, the choice of her heart was "to comfort all that mourn." It was to those in sorrow that the messages of her sympathy were sent, and by them most appreciated, being recognized as the utterances of one who had herself suffered. Acquaintance with sorrow prepared and qualified her fully and tenderly to offer comfort to those in affliction. Her frequent contributions to the local papers and to THE OCCIDENT breathed the experience of one who was seeking to live above the storm levels of the world, above the mists of perplexing problems and chilling disappointments, out in the sunlight of faith and hope. In the despair of this life, which crept over her with her fatal malady, so bravely resisted during a period of years, how happy a condition of things it was

that she could so much live in the meditations of the future; in the reveries of her cultured imagination; in the pictures of ideals, which reveal themselves to those who, like astronomers in the darkness of the night, accustom themselves to look out against the great wall of the unknown until the eye gains and possesses a power that it could not have had in other conditions. So it seemed there were discoveries of things, unseen by many, that came to her, revelations full of inspiration and of comfort; she then found a vocation and a joy in communicating them to others. Lines of suggestive verse came from her quiet study, with the vibration of sweet music or with the tender message of a delicate perfume, telling of the underlying wisdom and love, which made the sweetness of music and the exquisite delicacy of odors exhaled from opening flowers. Like the gentle oblations that decked her casket were the offerings of her mind and her heart to those who mourned; yet, unlike in this, that the poor flowers shed their fragrance in dying, while her thoughts live in the cherishing memories of those to whom they were offered. Her admiring and loving friends have often wondered why she had the burdens of bereavement, broken hopes and fatal malady so long to bear; but perhaps it is not wise so to marvel or regret, for *if she had not suffered she would not have sung!* The Master was made perfect through suffering, and so the fruit of pain and sorrow, in their noblest effect, is both a richer equipment for the service of life and a fuller legacy for the heritors of those who have suffered. There are certain tones of voice that will set into vibration the bowl of glass or of gold. Alas! there is no answer now, for the golden bowl is broken. There are certain sounds around it, that will awaken the notes of the harp's strings. Alas! the voice of the harp is mute, for the silver cord and its fellows are all loosed. Or, is it not now that a responsive nature is attuned to the exulting voices of the perfect life?

Richard Wylie.

#### The Value of Lemons.

The *Home Queen* says: "Keep lemons in the house, if possible, as they are sure to be in demand for more purposes than one, and are very

healthful. It is claimed where a large quantity of lemons is purchased, and there is fear of their not keeping until wanted for use, that if they are placed in a jar covered with clear water, and the water changed each day, they will keep as long as desired, and are as fresh when removed from the jar as when first purchased.

"There are few things as efficacious for breaking up a cold as hot lemonade, taken just before bedtime. It is best, to render this more effective, to bathe the feet of the patient in hot water and mustard just before retiring, then give hot lemonade to drink. Put the patient in bed almost immediately thereafter, there to remain well

#### THE WEDDING RING.

Death lurks in every place in this "vale of tears." There is no happiness, no joy, no



gaiety, no success, no sorrow and no failure that may not secrete him. A favorite hiding-place for death, where women are concerned, is in the very happiness and rapture of wifedom and the sacred joy of motherhood. But too frequently there

is death in the embrace of love, and the first touch of baby-fingers is succeeded by the chilly grasp of the grim destroyer.

If wives and mothers would only resort to the right remedy when they suffer from weakness and disease of the delicate and important feminine organs that are baby's threshold to life, there would be fewer husbands bereft, and fewer homes saddened by an infant's loss. Dr. Pierce's Favorite Prescription makes the feminine organs strong, healthy and vigorous. It fits for wifedom and motherhood. It banishes the maladies of the period of suspense, and makes baby's entry to the world easy and comparatively painless. An honest druggist will not try to induce a customer to take an inferior substitute for this great remedy, for the sake of extra profit.

"Mrs. Seagle was a great sufferer from a combination of female diseases, a few years ago, from which she has been entirely cured by the use of Dr. Pierce's Favorite Prescription," writes Geo. A. Seagle, Esq., of Box 130, Wytheville, Va. "She is thoroughly convinced that there is no medicine on earth equal to the 'Favorite Prescription,' and she doesn't hesitate to say so. She has recommended it to her lady friends, and in all cases, where it has been given a fair trial, it has given entire satisfaction."

In cases of constipation and torpid liver, no remedy is equal to Dr. Pierce's Pleasant Pellets. They regulate and invigorate the stomach, liver and bowels. They never fail. One little "Pellet" is a gentle laxative and two a mild cathartic. They never gripe. An honest dealer will not urge a substitute upon you.



covered until morning, when, unless there is something more serious than a cold, the latter will have almost entirely disappeared.

"To make good lemonade, take a goblet of hot water and into it squeeze the juice of one good-sized lemon and sweeten to taste. This makes a strong lemonade, and may not be fancied by some, but it is one of this kind that will do the most good when used as a medicine. For a cough roasted or baked lemon is good. Put a good-sized lemon in the oven, and let it remain until baked, which will be when the whole is very soft. Then take out and add a quantity of sugar to make a thick syrup. Take a teaspoonful of this frequently, keeping it warm, and, unless in a very obstinate case, it will effect a cure in a short time.

"The juice of a lemon taken in the morning while fasting is often a preventive of those attacks to which bilious people are so frequently subject. Lemon juice rubbed over the hands each night before retiring will keep them soft and white. It is good for removing tan, and is a wonderful whitener of the skin.

"It is also excellent for taking out stains from the hands. Women who are careful of their complexions, and who are fond of vinegar on certain foods, would do well to use a few drops of lemon juice when any acid is desired, as vinegar has a bad effect on the skin.

"A piece of lemon bound on a corn, changing for a fresh piece every day for three days, is said to loosen the corn so that it may be easily removed. Do not throw away bits of lemon from which the juice has been extracted, for they are good to keep for cleaning purposes. When the juice is not convenient they are nice to rub on the hands to remove any ink stain and other discolorations.

"A piece of lemon dipped in salt and rubbed briskly over a copper kettle will give it a good polish.

"Never eat or allow to be eaten bits of lemon left standing for any length of time, more especially where they have so remained in a sick-room. Do not throw away any lemon-peel, but dry it in the oven and keep for flavoring. A bit of this dry peel cooked in apple sauce or put in apple pie gives a delicious flavor that nothing else imparts.

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**LEMON PUFFS.**—Powder and sift a pound and a quarter of loaf-sugar and mix it with the grated rind of two fresh lemons. Then whisk the whites of three eggs to a stiff froth, and add gradually to it the mixture of sugar and grated lemon. Whisk all thoroughly together until it becomes a thick paste. Then cut into pieces of the desired shape, handling the paste as little as possible. Place the pieces upon oiled white paper, and bake on tins in a moderate oven. Eight or ten minutes will suffice.

**THE VALUE OF FRUIT.**—That fruit is a most valuable article of food cannot be denied, and that many diseases may be greatly benefited by a diet largely composed of fruit is true enough. It is a fact, too, that the majority of people eat more meat than they require. Meat eaten once a day is sufficient for a person not engaged in manual labor, or who does not take much strong outdoor exercise. A large number of the complaints contracted owe their origin to the consumption of food which entails a greater drain on the gastric juices than the system is able to withstand. The cures attributed to the grape occur for the most part with those accustomed to high living, and are really owing to the fact that the organs of digestion are given a much-needed rest. Semi-starvation would answer the purpose almost as well. For the person whose work lies chiefly indoors a mixed and varied diet is most conducive to good health.  
*—Medical Record.*

**Dr. Bye at Kansas City.**

Dr. Bye, the great cancer specialist, has established an office on the corner of 9th and Broadway, Kansas City, Mo. The Doctor having had unbounded success in the treatment of cancer and malignant diseases in the past it has increased his practice to such an extent that it became necessary to establish an office in the west for the benefit of his patients throughout the western states. The fact that in the last three years over one hundred physicians have put themselves under this mild treatment shows their confidence in the new method of treating those horrible diseases. Persons afflicted will do well to send for free illustrated book, giving particulars and prices of Oils. Address DR. BYE, BOX 464, Kansas City, Mo.

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Druggists. Testimonials free.

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**NEWS OF THE WEEK.**

October 31st.

The battleships *Oregon* and *Iowa* have arrived at Bahia, Brazil.

The transport *Zealandia* sailed yesterday afternoon for Manila with seven companies of the First Tennessee regiment.

The Omaha Exposition closed at midnight. The Exposition was a success financially, there being a surplus of over \$400,000.

The Spanish Peace Commissioners were to-day informed that the United States intends to take the entire Philippine group of islands. America will assume such a portion of the Philippine debt as has been directly expended in the improvement of the territory.

The new French Cabinet has been constituted as follows: M. Lebreton, Minister of Justice; M. Dupuy, Premier and Minister of the Interior; M. Defreyne, Minister of War; M. Lockroy, Minister of Marine; M. Delcasse, Minister of Foreign Affairs; M. Peytral, Minister of Finance; M. Leygus, Minister of Public Instruction; M. Deloncle, Minister of Commerce; M. Guillaume, Minister of Colonies; M. Vigler, Minister of Agriculture; M. Krantz, Minister of Public Works.

November 1st.

The transport *Peru* reached port this evening from Manila with twenty sick soldiers aboard.

Commander Snow, who is to relieve Admiral Schley as commandant of the San Juan naval station, sailed from New York to-day on the *Solace*.

General J. C. Bates testified as to the Santiago campaign before the War Investigation Commission to-day. He said there was a woeful lack of medical supplies and officers in Cuba.

General Wood, Military Governor of Santiago de Cuba, states that there has

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MRS. WINSLOW'S SOOTHING SYRUP has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for Mrs. Winslow's Soothing Syrup, and take no other kind.

not been a case of yellow fever in the city during the past sixty days. He warmly commends the Red Cross Society for its invaluable help.

Kaiser Wilhelm of Germany made an address at the consecration of the Church of the Redeemer in Jerusalem yesterday. The Sultan made a gift to the Emperor of the spot of ground said by tradition to have been the abode of the Virgin Mary, and he in turn placed it at the disposal of his Catholic subjects.

November 2d.

The transports *Morgan City* and *St. Paul* have arrived from Manila.

The cruiser *Buffalo* will sail for Manila from New York to-morrow with 700 men for Dewey's fleet. She will go via the Suez Canal.

A strong Russian fleet has assembled in Port Arthur. All the British warships at Wei-Hai-Wei have been put in perfect fighting trim.

November 3d.

Major Marchand arrived at Cairo this evening.

The mother of General Fitzhugh Lee died in Richmond, Va., to-day.

J. Goldschmidt, United States Consul General to Berlin, died last night.

The gunboat *Helena* has sailed from Boston for the China Station via the Suez Canal.

The British government has issued a note stating that a satisfactory arrangement has been reached with France over the Fashoda question.

Dr. Hartsuff, formerly Chief Surgeon at Camp Thomas, testified before the Investigation Commission to-day that the great preponderance of sickness at that camp was due in many cases to the inefficiency and inexperience of the medical officers.

November 4th.

The Paris government will soon recall Major Marchand.

The 51st Iowa regiment sailed yesterday for Manila on the *Pennsylvania*.

The steam whalers, *Narwhal*, *Grampus* and *Karluk*, have returned from the Arctic with large cargoes of whalebone and oil.

The Spanish Peace Commissioners have refused our proposition to take the Philippines, but the negotiations have not been broken off.

The Secretary of War has designated the following three army corps for the occupation of Cuba: The First Corps, with headquarters at Cienfuegos; and the Second and Seventh with headquarters at Havana.

Several officers who were in the Santiago campaign were witnesses before the Army Investigation Commission to-day. The testimonies were mostly to the effect that medical supplies, hospital tents and nurses were decidedly insufficient, and sick and wounded men were necessarily neglected. The food, even, was often wretched.

November 5th.

A new Japanese Cabinet has been formed by Field Marshal Yamagata to

succeed the Ministry which resigned on October 31st.

A new five-story theater in process of erection in Detroit collapsed this afternoon, resulting in the death of fifteen or more workmen.

Ten miners were killed in the Exeter colliery at West Pittston, Pa., to-day. Owing to the negligence of an engineer, three cars fell down a shaft of several hundred feet, instantly killing seven men, and fatally injuring three others.

The only cheap lamp-chimneys there are in the world are Macbeth's — don't break.

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The cruiser *Infanta Maria Teresa*, which was captured at Santiago and raised by Lieutenant Hobson, was sunk to-day in the midst of a furious storm off the Bahamas, while on the way to the United States. No lives were lost.

November 6th.

The Italian first-class protected cruiser *Etna* arrived in port to-day.

Three whaling-ships reached this city to-day with cargoes of sperm oil and whalebone.

The transport *Puebla* sailed to-day for Manila with the remaining companies of the Tennessee regiment.

The machine and car-shops of the Southern Pacific Company at Sacramento have been destroyed by fire.

It is understood that Major-General Wade will be appointed to command the Department of Cuba until a government is definitely formed.

An explosion of gas in the Capitol building at Washington this afternoon wrecked the Supreme Court room and seriously damaged adjoining rooms. Fire immediately followed the explosion, destroying almost priceless documents in the Record room, and almost demolishing the great collection of law reference books in the library.

#### GOOD GOODS, WELL ADVERTISED.

Going the rounds of the press is an item stating that the Royal Baking Powder Company is the largest advertiser in America. Of course, the business itself must be an enormous one to justify so great an expenditure in publicity. There is no fallacy more dangerous than that success can be gained by advertising an article of indifferent merit. But, given an article of the highest quality like Royal Baking Powder, which when the housekeeper has once used she finds if she desires the best food she cannot do without, then the greatest measure of success is attained by keeping it continuously before the public. Great merit and good advertising are both essential to make a product a great success. The Royal Baking Powder possessing the first, its proprietors have wisely used the second, and the result is apparent throughout the land. The Royal Company believe that there is no medium for advertising like the newspapers, since in these enlightened days everybody reads them.

The sexton, tolling his bell at noon,  
Deems not that great Napoleon  
Stops his horse and lists with delight,  
Whilst his files sweep round yon Alpine height;  
Nor knowest thou what argument  
Thy life to thy neighbor's creed has lent.  
All are needed by each one;  
Nothing is fair or good alone.  
—Emerson.



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